

CHRISTIAN
TEACHER

VOLS. 1 & 2

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THE
CHRISTIAN TEACHER:

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VOLUME I.

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THE CHRISTIAN TEACHER.

VOLUME I.

OUR AIM.

THIS MONTHLY aims to meet a want in our Sunday schools, and in the families of our communion. It will be our purpose to help teachers in their studies and labors, and to assist parents in the glorious work of Christian nurture.

We shall be glad, too, if we can touch the homes of our parishes with one hand, and our Sunday schools with the other, so that the currents of a real life may pass from one to the other, reciprocally.

In one word—for we have space for a word only—we desire to be what our name indicates, a *Christian Teacher*. And, as the best teacher of an art or science, can do nothing unless the pupils conspire, so shall we labor ineffectually unless our friends—the friends of Sunday schools—respond.

It is by *coöperation* that we shall accomplish the most good. Will you, therefore, teachers, parents, friends, work for us and *with* us? Will you subscribe for the *Christian Teacher* and try to introduce it to others?

Our interest in the cause prompts us to put these very plain questions. We feel that we speak to those who are devoted to Sunday schools, and want to see them accomplishing their full mission. Shall we ask in vain? Will not *you*, whose eye rests on this page, commence at once to do something for us?

PREPARATION.

It is *you*, my friend, who have charge of a class of Sunday school scholars — *you* who are reading these words — that I address. Will you give me a single moment's attention? I wish to ask if you have as great success with your class as you desire. Are your scholars as deeply interested in their school, their lesson, their teacher as you wish, and as they ought to be to get the most good? Do you feel that they are growing up Christians, destined to be pillars of strength and beauty in the temple of the Lord? Or do you often have occasion to mourn, if not their absence from the class, their lack of interest in the best things, and the littleness of your influence over them? Do you sometimes feel that you are accomplishing little or nothing for their real welfare, and might almost as well abandon all attempts to do them good? If the latter — which I take it for granted has sometimes been the case — have you ever thought it possible that the reason of your little success is that you have not *prepared* yourself for your duty? Yes, *preparation* — is it not the lack of that more than any thing else which renders your labor in the school irksome, and hinders you from making the impressions you would?

But do you ask what preparation is needful; how may I best qualify myself to meet my class? Let me answer.

First, *Study your lesson*. No matter how simple it is; how thoroughly you understand it; how small your scholars are; how simple a thing it seems to teach them. Though the lesson be simple it shades off into the sublimest realities. Though it be simple, it is not too much to affirm that you do not fully comprehend it. Think of it, and see if it do not assume some new and more inviting aspects. Think how you can illustrate it. Think what story, or incident you can tell that will carry its meaning home to the young hearts. An illustration will be remembered when all else is forgotten.

Secondly, *Try to appreciate your responsibility*. How great this is! For what are you dealing with? Mere inanimate,

worthless material, which though your misshape or ruin, it is of no consequence? You are dealing with the most precious things in the universe, compared with which diamonds of fabulous value are contemptible. You are dealing with celestial and imperishable material—with *immortal minds*. You are making impressions more durable than any upon marble or brass. You are working for eternity. Would you undertake to carve a statue from the stainless marble without preparation? Would you carelessly and thoughtlessly attempt to mould a bronze statue? Can you essay in any such way to carve, or mould a character, whose existence will have but begun, when the marble and the bronze are dust, and which you may on the one hand distort and deform, or on the other develop in exquisite grace and beauty? Not if you appreciate your position and your work.

Thirdly, Remember that God giveth liberally to all that ask; and ask him for a right spirit in which to meet your class. In other words, see that you are a Christian as you would try to teach Christianity. Ask yourself while reading these few words, *Am I a religious person?* Not, have I some religious ideas and aspirations, but is it the dominant wish and purpose of my soul to lead a holy life, and continually approximate the source of all good? Have I ever really consecrated myself to the service of God and man? If, my friend, you cannot answer these questions affirmatively, how can you expect to quicken the young souls you come in contact with? Can ice impart heat? No more can a careless, irreligious, sensual person teach religion. Can the sun help shining and warming the earth? No more can a sweet and holy soul help blessing all that come within its sphere. If such be your temper, in due season you shall reap.

Prepare yourself then, my friend, to teach. Study your lesson. Comprehend your responsibility. Get nigh the Infinite Heart. Then, while you cannot fail to do good, untold blessings shall flow into your own soul, causing you evermore to bless the time you tried to lead a young child to Jesus Christ.

TO THE SABBATH SCHOOL TEACHER.

MY DEAR FRIEND : Will you listen to a word from one who has long felt a deep interest in Sabbath school teachers and pupils? Do you reflect how sweet and holy are the labors and responsibilities you have assumed? When seated with the loved ones of your class, and their eager eyes are turned to you with such joyous anticipation, do you remember that they are immortal souls fresh from the creative touch of God ; that they are plastic natures waiting to be moulded by the hand of one they love? You have before you the field of the undying spirit, as yet unoccupied, from which after life must certainly reap the fruits of your sowing, be they good or evil. You are leaving an impress upon their young hearts, which they will bear through all time and into eternity. The children look to you, not so much to feed and train the intellect or please the fancy, as to open in their hearts the deeper fountains of devotion, reverence and love. Through all the week their little heads have been aching over their mental tasks, and now they come to you to have their hearts refreshed and cheered. They are waiting for you to bring some blessed truth of divine life and love within their reach ;—by simple illustration to set their hearts aglow, and fill their eyes with tears of joy, as the beauty and bliss of a true life are unfolded fresh and clear to their thirsty souls.

Thus you stand at the fountain-head of life, and with a touch of your finger can direct the first rill of its overflowing waters. When you shall have passed on to your rest, the seeds which you are now dropping into the fresh soil of those young hearts, shall bring forth fruit of which you little dream. Reflections awakened by your teaching shall return again and again to the heart through all the vicissitudes of the earthly journey, and, mingled perhaps with your own cherished memory, kindle the brightest hopes in the very shadows of death. You, indeed, are training immortal souls for the angel choirs above.

Is not yours, then, a holy office? Can you think lightly of its

duties and responsibilities when you remember that such as those who now gather around you from Sabbath to Sabbath, once gathered around the Sanctified; and He whose heart was so sensitive to every human need took them in his arms and blessed them, and said, "Of such is the kingdom of God." You cannot bless as He blessed; yet it should gird your whole soul for duty, to remember that the impress of your touch upon the hearts of your class shall remain when monuments of marble shall have crumbled to dust.

One thing more you should bear constantly in mind. You can never teach what you have never learned. You can never guide those young feet in paths of heavenly wisdom, unless your feet are familiar with the way. You can never kindle in those young hearts the holy love that responds to the love of God and the Savior, unless the sacred fire is first kindled in your own hearts. Spiritual preparation therefore, for your holy duties should be the first care of the faithful and devoted Sabbath school teacher.

CORRESPONDENCES.

SCIENCE teaches us that there is always a fitness between the *substance* and the *form* of life. In Nature the body of things is moulded upon the spirit; and whatever the body may be in a given case, it is the one best suited to express the inward life. All the varied forms of vegetable life are the forth-putting, or foliage of something more permanent and vital which resides within the form; and when the form decays the vital force goes up to live in one more beautiful. When the seed dies, the life within it takes on a marvelous beauty, towering in trees and shining in corn.

There is correspondence, also, between our *thoughts* and the *words* which clothe them; between the desires, wishes of the heart and the deeds which express them. Then, there is a vast world of emotion, feeling, love, longing, hope, fear, which finds

no expression in speech, and which nothing can express so well as music. Many sentiments of the soul are arrested by Art. The great art of the world is embodied Christian sentiment.

Now, what we find to be true on these lower ranges of analogy we may assume to be true upon a range which is higher. Have we not a right to conclude that the soul, which, in time, finds the physical body its appropriate clothing and instrument, will, in eternity, or, in the purer, spiritual state, assume a form suited to itself and its condition? We lift none of these suggestions into the dignity of proof. We ask only that they may quicken and confirm our faith in the certainty and reality of a personal immortality.

CHILDREN AND THE CHURCH.

WE must work on this idea — that children can be brought up in the church of Christ. The notion that we must wait till their natures get bent the wrong way, and then esteem it the special office of Religion to *convert* them, is mischievous. The highest office of Christianity is not *conversion*, but *education*. It aims to lead out the most hidden life, as the sun of Spring educes the life of seeds. And the work of educating the child in religion may begin before he is a proper individual. The mere infant is the subject of *impressions*. The spirit of a good home enters the child through every pore of being. Then, when he becomes old enough to think, and to know right and wrong, he can be *influenced*. Indeed, it is not easy to set bounds to the influence which a good parent may exert. The child that is properly taught and trained, will be almost sure to go right in after life.

This, then, is the work we want to do, — bring our children up, not only *for* the church but *in* the church, nor suffer them to wander from it. Let our children feel that they are pupils in Christ's school — that they are to be taught in it from the first, taking up its lessons in the order of their needs. The

glory of Christ's church is in this, — that it meets the soul at the commencement of the way, and *leads* it along. It adapts its instructions to the successive wants of the human spirit, and opens its treasures just as fast as the nature is prepared to receive them. The church says, in the language of its founder, — “Come unto me and *learn*.” Learn *these* lessons now — the higher lessons by and by, and as you are able to take them up. It says, also, Do this *work*, now, and you will find out, through faithfulness, what higher work awaits you. “*This* do and thou shalt live,” is the recurrent language of the New Testament. *This* do and thou shalt live is the word of the Spirit in the church, also. Do the work which is nearest at hand. Invest with conduct your *present* thought, faith, love, and thou shalt live — live the life of God in the soul, and of the soul in God.

The church says this to the child whose only way of doing the Heavenly Father's work, is to learn from parents and teachers. It loves to have the young soul lean on, and cling to its earthly protectors, till it becomes strong enough to stand alone, as some plants need a trellis till they can bear to be transplanted.

SACRIFICE. — One half of the soul's health, and of the church's health is *reception*. The other half is *influence*. The soul must receive; it must also impart; it must give as well as get. There can be no real life in the soul without this sacrifice.

The true life of the church, also, depends upon this principle. The church cannot truly live without sacrifice. There can be no true church without a common sacrifice. There must be mutual helpfulness in every part of life — the strong must help the weak; the rich must help the poor; the poor in goods, but rich in soul must pour out what they have; the loftier man must mediate between the one lower down and those who are higher up.

The true church admits not only of successive steps and

rising stages of success, but great diversity of condition and character. But, as each receives something, each must *give*. Suns must shine; trees must put forth into leaf and bloom. The soul, too, must sacrifice — must *do* something of regal service — what it *can* do for the good, not of one nor of many, but of all. We repeat — the condition which the soul has to fulfil is *sacrifice*; and the church of Jesus Christ is constructed, not upon *self*, but upon *love*.

SPIRITUAL DEGREES. — In the true church there is room for every style and grade of goodness. Just as in nature there is a place for the oak, the pine, the maple, the rose, violet, and grass-blade — so in Christ's school, room is provided for every type of good character, and every degree of good life. Here is room for the Elijahs, the Pauls, the Johns, the Marys. The true church takes in Fenelon and Howard; Calvin and Channing; Mrs. Browning and Florence Nightingale.

We believe this doctrine of the church because we believe in *Christ*, in whom is the *union* of all excellence.

CHILDREN TAUGHT BY PARABLES.

EVERY parent and Sunday school teacher should have a well founded faith in the religious nature of the child. When this is felt, the chief object will be to give it a Christian nurture. There must be a strong conviction that the young spirit is capable of those emotions to which religion appeals. The Bible recognizes this fact. It speaks of the splendors of the day and night, and of the unrolling seasons as being fitted to awaken the sense of the wisdom and goodness of God. Society recognizes this fact; for all religious institutions are built upon the idea of educating the moral and spiritual faculties. All that Christ said and did was for this end. The family and school exist only for this purpose. Suitably impressed with the fact that the child

has a religious nature to be instructed, the question arises, how is it to be addressed and influenced by religious truths? how is it to be made to feel a growing interest in *Christian* themes? how call out its faith in unseen things? how kindle its curiosity to know more of a good life? how excite into activity its thought of immortality and its warm love towards God? What is wanted, is to create in the mind an appetite that shall delight to feed on this heavenly manna. The soul-yearnings of the young need to be nourished with the bread of life. How then shall we lead upward the child's thought in the ascending aspirations of prayer, direct its steps by the light of God's word and inspire its mind with holy culture? Religion will not fail to attract the attention of the young if rightly presented. It is false methods of teaching that make it uninteresting. Sometimes, these sublime themes are made revolting by sepulchral tones and canting formalism. The child likes spontaneity and joyousness. It will adopt wisdom's ways when we can bring it to see that they are ways of pleasantness. Too much is said of the Savior's sorrow. An uncongenial shadow is cast over his life by presenting chiefly the sad side of it. Rather let us dwell on the ministries of angels, and the joy he had in God. The little child wants lessons to gladden its early years. Its religion should never shade God's good works with gloom. It should be made beautiful with the cheering sunshine of a pure and trusting heart. The gospel is not a message of awe, of fear and quaking, but of glad tidings, of joy and of hope.

Christ taught in parables. His pupils were unlearned. His disciples were like children. Their minds were unfamiliar with spiritual realities. They had not the written word. He taught them by parables because they would quickest catch the ears and were the surest to hold them in attentive listening, because they were the easiest to be understood and the memory would retain them longest. For these reasons the parables were best calculated to teach the gospel to the disciples of Jesus — disciple means learner. His deeds gave a personal interest to his precepts. His miracles were stories of his wonderful life.

There was a power in his parables to elevate the character, to guide the thoughts and display the divinity of virtue that no abstract teaching could give. Adults require that truth be embodied before they readily accept it, and thus it is that biography is the most effective teacher of ethics. Now the parent and the Sunday school teacher must be aware of this love of the soul, and adopt it into their mode of imparting religious instruction. Pictures and maps would be of great service in the Sunday school room. I have read that a picture of Old John (the originator of the Sabbath schools in England) surrounded by his pupils, hangs on the walls of Miss Florence Nightingale's private chamber at home. That picture helped to inspire her to be a co-laborer in a great and humane work. Words put into parables are pictures. Choate's power, as one of the great pleaders in our courts, lay in the artistic perspective into which he threw the common lives of his clients. He could array actual events in their dramatic coloring and personal relations so as to excite feelings and tears which the real scenes had not excited. He held the listening ear because he represented human action. The story of every life would stir us all with sympathy if it could be told with all its private significance and moral interests. Each life has its lesson. One sounds the glad peal of encouragement, another strikes the sad notes of warning. One speaks of patient suffering, when the tired body waits long in the sick chamber or on the bed of pain. Another shows the value of a triumphant faith, when death is seen as an angel that comes to set free this bondage of mortality and is greeted with a smile. Some teach the hearts of others with the still, sweet voices of hope, trust and love. Every parent and teacher should be on the look out for these lessons and in all their reading and observation treasure them up to use for instructing the children. A teacher observed that one boy did not bring the penny it was usual to contribute; she was satisfied his mother had provided him with one, and asked him if he did not spend it. He was unwilling to tell a lie and confessed that he did. Here was matter for a conversation on the wrong of

deception and the honor of truth-telling under a temptation. The next Sunday he brought it like the rest. There was an act of self-denial worthy to be praised, and an instance showing how much happier one is in sacrificing for others than in spending for one's self. The child loves to be taught by stories. Precepts are powerless and aphorisms are dead, but the simple narratives of the gospel rouse at once the religious susceptibility. Rules weary and routine hardens, but examples convey a moral impression to the heart and leave a lasting lesson in the mind. Life is imparted to a truth or event the moment they appear in a person or are woven into a history. Make a picture-scene of each of the acts of Jesus — the feeding of the multitude — the healing of the sick — the curing of the blind and deaf. Make the gospel narrative, a graphic, life-like reality and it will touch the spirit with the electric thrill of enthusiasm. The child will learn more by this process than from all the annotations, commentaries and catechisms ever written. Describe the circumstances and persons which prompted the words of the Master. We need not be afraid of going into the minutiae of particulars to children. They will bear to have all the details of a parable presented. Make them familiar with the scenery of Palestine. Picture to them the sea-shore where he taught, the lake where he calmed the storm, the mountain where he prayed, and the garden where he suffered. Show them the home of Mary and Martha, the one in anxious service, the other sitting at the feet of Jesus. Tell them about the Pharisees, so that they can learn their character and almost see their face and feel the rustle of their broad phylacteries. Talk over the parables till they are as familiar as a story of every-day life. How well fitted to reveal to them the Fatherly love and tender mercy of God are the accounts of the lost sheep and the prodigal son. They swell in meaning the more you study them. They are ever throbbing in the life of humanity like the tidal waves. Teach principles by illustrations, and duties by acts.

The only objection to this method is, that it will take time and require much study to do it justice. Perfect justice is not

expected. The more conscious we are of imperfection the better. That is a good sign. It will increase rather than abate our zeal. Let not this high standard be a bar to progress, but a goal for endeavor.

DO NOT FORCE CHARACTER. — You are troubled because some of the pupils in your Sunday school class say they don't love God. They declare that they cannot love a being whom they have never seen.

Now, it would be easy to show these young persons that they *do* love many persons whom they have never seen, but whose *characters* they have read of or studied. They love Washington, they love Howard, and every good name. If they love these whom they never saw, they *can* love the unseen Christ, and the invisible God. Such love is *possible*.

And yet, what your pupils say about not loving God may all be true. Perhaps they are not prepared to love Him. We have to *learn* to love God. We surely do not *begin* with this high love of the Perfect One. We begin lower down. Love of God is first in importance, but love of men is first in the order of time. Besides, in the human love we do not take in the entire race at once. The basis of all human love, and, may we not say of all divine love, is the love of children for parents, Do we not *begin* here? Does not God so teach us in the soul, as well as in the Decalogue? Out of this natural affection of the child, rises love of neighbor; and out of all human love, rises love of God. We must not attempt to force character. First, that which is natural — afterward, that which is spiritual.

THERE are cities in the old world, like Naples for instance, which suggest a beauty and grandeur beyond themselves. So there are historic names that suggest the greater souls that rise around them.

BE SIMPLE.

FIRST, cultivate a simple *manner*. There is a great deal in this. Some very good persons, and excellent teachers fail, because their *manner* is cold and hard. They want to get nearer their pupils, speak to them in a tenderer tone, and smile on them a little. There is such a charm in gentleness! The impression, which is often made by the look, the tone of voice, the way in which all things are said and done, remains after the best of preceptive teaching has lost its power.

Second, talk about simple things. The themes of the Gospel are all simple. The life of Christ was lived out in a very artless way. There is nothing involved or unnatural in the facts of his history. All the scenes in the ministry of our Lord win us by their simplicity. His words were simple. His works were simple. The only difficulty is in what men *say* about Christ and his religion. Let us then talk about *him*, his life, ministry, character; and not about the theories concerning him and his rank in the Universe.

Third, use simple words and illustrations. It don't make much difference how high, how spiritual the truth is, if you are able to convey it in a low vehicle. We need not fear for the truth that it will not be welcomed and taken up, if we have a fitting, simple illustration. We have known children to be interested in the deepest things of life and religion, when the teacher has succeeded in translating the language of Heaven into the idiom of common life. We humbly suggest, that Sunday school teachers ought to study to widen their range of simple illustrations. Like the great Teacher himself, they ought to have reference always to the capacity, and degree of advancement of the persons to be taught.

We say, again, be simple. Be a child from choice. Seek to win by love and a gentle demeanor; try to draw your pupils around the simple things of the Gospel narratives; and flood them with light from your own enlivened soul.

NIGHT MUSINGS.

[This hymn was found in a chest in an English cottage,—author's name unknown].

IN the still silence of the voiceless night,
When, chased by airy dreams, the slumbers flee,
Whom in the darkness doth my spirit seek,
O God, but thee ?

And if there be a weight upon my breast,
Some vague impression of the day forgone,
Scarce knowing what it is, I fly to thee,
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis thy will.

For, oh ! in spite of past and present care,
Or anything beside, how joyfully
Passes that almost solitary hour,
My God, with thee !

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than anything, my spirit lies
Beneath thy power.

For what is there on earth that I desire,
Of all that it can give or take from me,
Or whom in heaven doth my spirit seek,
O God, but thee ?

A THOUGHT.—A *bad* heart is like an overcharged gun. When touched by the smallest spark of circumstance the whole nature is shattered. A *good* heart is like a flowering plant, which opens more and more to the light, and gives out its fragrance for the joy of giving. A *bad* heart is a pool whose waters are poisoned by the venom which the vermin of evil lusts have spit upon it. A *good* heart is a spring whose waters grow clearer, and more abundant the more they well up and flow abroad.

CO-OPERATION.—The word of the world is *Competition* — the word of the church is *Coöperation*. The church recognizes the principle of sociality, mutual helplessness. We are to strive together for emancipation from wrong; we are to work together in endeavors after the Christian life.

Very much can be done by personal effort. The soul, indeed, must work out many things *alone*. It must welcome the ministries of solitude and silence, and pray in secret. But the highest life is reached on no lonely path, and by no lonely struggles. The way to heaven lies through one another's souls.

THE THOUGHT OF HEAVEN.—We are pilgrims on our way to a better country; and it is well for us to keep the thought of that better country, which is our eternal home, constantly in the mind. Anybody who has been away from home, knows how the *thought* of home refines, cheers, and saves. So, to make the thought of our everlasting home a *habit*, is good for us. When we are filled with unrest, it will calm, cheer, and uplift. And will not the thought of the pure societies in the heavenly world, encourage us to press forward toward their perfectness? God help us to forget the things that are behind, and to go forward.

TIME FOR OUR WORK.

THE following article we copy from the first number of the *Religious Educator*, an excellent monthly, which is published by the "Boston Sunday-school Teacher's Institute." We like the ideas expressed, and are glad of the opportunity to refer to the work of our co-laborers of the "Institute," who are aiming to do for the Sunday schools of their own denomination, what, through the *Christian Teacher*, we desire to do for the schools of the *Universalist Churches*.

We nominally spend from an hour to an hour and a half in the school; but after deducting for delays in commencing, on account of tardiness, and the general opening and closing exercises, addresses, change of library-

books, &c., so far as our experience goes, not more than half an hour remains for the actual work of the teachers with the pupils. Half an hour a week, — deduct for vacations, — and we have about twenty-four hours a year for religious education in the Sunday school, twenty-four hours for the Bible, one thousand three hundred and twenty for arithmetic and grammar, and seven thousand four hundred and twenty-two for the other duties of life; twenty-four for the soul, thirteen hundred and twenty for the head, seven thousand four hundred and twenty-two for the body. Verily, he who in his sober senses says this is a correct ratio, must have either a very small estimate of the importance of the soul, or an unbounded confidence in the mercies of Providence. But perhaps you find an error in our arithmetic because we have omitted the sermons in the time we have allotted to the religious education of the young. It is true, we have omitted them; and we shall be only too happy to rectify the mistake, when we are persuaded that the children understand and appreciate the exercises of the pulpit. But the vivid recollections of our own childhood, the observation of later years, and the blank stare of children when questioned about the sermons which have been preached in their presence, have convinced us that the services of the pulpit, as ordinarily conducted, do not impart to them much religious knowledge.

We know the pulpit occasionally adapts itself to their comprehension. Would it not be well to do it oftener? The time allotted is not commensurate with the magnitude of the work. How shall we get more?

The only plan that seems to us at all feasible is to omit one of the sermons (making the other a little longer, and *better* if possible), and give the Sunday school the place of the one omitted; bringing in more of the congregation; having exegetical exercises on the Bible by the pastor; adopting more of the liturgical service; making it a cheerful school, where all, old and young, shall have a part to perform; where heart shall flow out to heart, and all be drawn to Christ and his blessed word, instead of the cold formality that is so likely to creep in where all the labor is thrown upon one. We believe one good sermon will be better remembered and carried into the week than two.

The clergy often tell us, and justly too, that if they go into the Sunday school, and take part in the exercises, it unfits them, in a measure, for the services of the pulpit. If the Sunday school takes the place of the afternoon service, this difficulty will be obviated.

We feel that our present form of worship has driven the clergy into a forced and unnatural striving for effect, in order to keep their hearers awake.

VIRTUES are what we *are* — duties are what we *do*.

WHAT ARE WE TO BE? — If, on putting an acorn into the ground, we could endow it with consciousness, in what way would it find out what it is to be? Would our mere *dicta* be enough? What if we said, You are to be an oak? It might believe us — it might have *faith*, but would it *know* what it is to be an oak? Evidently it can know what it is to be an oak, only by becoming an oak.

Now, must not we *realize* the Eternal Life? How are we to *know* what we are to be? Surely in no other way but by *being*. One from God has told us what we *are*, and what we *are to be*. We have *faith* in Jesus Christ. The *fact* of unending life we do not doubt. But how shall we realize it — know its quality? By holy living. We must grow. The seeds of better life within us must sprout and spring up. As we know what we are to do by *doing*, so we know what we are to be by *being*.

ADVANTAGES OF ATTENDING CHURCH.

1. *The social advantages.* They are both negative and positive. The church restrains; it invites away from hurtful conduct. If some men, who go to church, do not gain much in good life — even if good life ebbs during the week — the attractions of Sunday may bring back the tide of better thoughts and feelings. It is an advantage to a soul to be *kept*.

Often, however, the social influences of the church prevail, and the man is lifted into better life. Many an one, who has not been touched by hymn, or prayer, or sermon, has felt the throb of a mighty heart in the congregation. So that the church becomes not only a *check* upon bad life but a *positive* help in good life.

Anybody who will compare the young people of his acquaintance with whom church-going is a habit, with those who habitually stay away from the house of God, will see that the odds are fearful. One class is socially connected with the best people — the people of the most refinement and culture — the other class

is socially connected with the lowest—with the lewd and profane.

2. *Intellectual advantages.* Is it too much to say that some persons are almost wholly dependent upon the pulpit for intellectual stimulus? If they do not carry away new ideas every Sunday, they do, perhaps, carry away faculties which have received a new start. The sermon may do—it ought to do—what no other discourse can. The sermon is the intellectual statement of religious truth. Therefore, the sermon may, and often does, enliven and enrich the mind by stating, or restating, some of the deeper experiences of men—by giving shape to many things that have struggled for expression, or, by arresting some light that has glimmered on the borders of the soul, and fixing it in a permanent socket of thought.

The truth is, there is no such field for the mind as Religion. It lays every sense and every faculty under contribution. Its statement and illustration in discourse *must* stir the intellect.

3. *Religious advantages.* We read that the Sabbath was made for man. Can we not say the same of the church's provisions? The need of them is deeply hidden in human nature. They come, not to a pure, a perfectly holy being, but to the impure and unspiritual—to a being of wants, unsatisfied desires, yearnings after God. The church's provision come to satisfy such a being, and open a way upwards. The great value of the Sunday service to many of us, is, that it arouses to a sense of need. Many things in the week-day world tend to keep us down, cloud our sight, and hamper the best life. The church reminds us of our relationship. The Pulpit tells us what we are, and what we may become. Besides, does it not satisfy the wants which it awakens. The mere words of the sermon may not do it; but something will touch a spring of life in our souls and open them to the upper influence. It *is* an advantage to have our hearts enlivened, our best life reproduced—to see ourselves as in a mirror, to hear our own thoughts stated, and to have the feelings that have long undulated in the soul, poured out in speech, in chant, in hymn, or prayer. If

ours is a life of struggle, the throb of another soul, or of many in the assembly of worshippers, may bring calmness by doing for us what we could not do for ourselves. If our life is one of unusual sorrow, how may it be calmed by the cry of kindred souls in the congregation. If *Nature* soothes by sending the tempest to express the storm in our own breasts, so may souls, better than Nature, bring us rest by rendering all the wildness of our passion and grief.

The *Religious* advantages of the church service! They are within the reach of all. All persons, too, can deepen their sense of their worth by right life. The lesson, perhaps, is in that.

THE CATHEDRAL AT ROUEN.—The Cathedral Notre Dame at Rouen, in France, is a massive structure, but it is draped in such a delicate net-work of stone, that it seems scarce a thing of earth. As a white veil softens the features of the human face, so does that veiling of stone soften and beautify the hardness which it covers.

He who looks on this marvellous building, is reminded of the living beauty of those Christian graces which so relieve the natural severity of some natures.

The graceful spire of this same Cathedral at Rouen, rises far above every other upward tending thing of roof or tower, and is built of material, which is fashioned into something like the human arm, and locked together as you may imagine thousands of arms from statues and statuettes to be — some of them lifted up, and holding by others which are reaching down, while others are reaching across to take those that are stretching towards them.

This airy spire suggests to the mind the efforts of vines, which, after covering wall, and turret, and reaching out for every bare spot, and clinging to every ornament, is unwilling to turn down, but would still climb upwards by weaving itself into a

cone of beauty; and it makes the beholder think of a soul with living roots struck down into the soil of every-day-life, branching forth into the air of moral service, and springing up to heaven in aspiration and prayer—a symmetrical character, faithful to every *human* obligation, and never forgetting its relations to God.

TWO WAYS TO RELIGION.—IN Genoa there is a bridge, which springs over streets and joins two hills. This bridge leads the way to one of the principal churches of the city—a church that stands in its magnificence apart from busy life upon the highest elevation within the limits of the town.

This single way *over* human habitations (for, from the bridge you look down upon the roofs of the houses) to a place of worship, which is separated from the world, as it were, by a deep gulf, reminds the traveller of the *two* roads which men take to Religion—one *through* life, and the other *away from* life; and he thinks what a better symbol of Christian life, a church is, that stands amid the homes of men as if it were a part of them.

SPEAK TO ME, O MY SAVIOUR!

SPEAK to me, O my Saviour! low and sweet,
 From out the hallelujahs—sweet and low,
 Lest I should fear and fall, and miss thee so,
 Who art not missed where faithful hearts entreat.
 Speak to me, as to Mary at thy feet;
 And if no precious gums my hands bestow,
 My tears fall fast, as amber. Let me go
 In reach of thy divinest voice complete.
 With humanest affection, there, in sooth,
 To lose the sense of losing! as a child,
 Its song-bird being lost, fled evermore,
 Is sung to in its stead by mother's mouth;
 Till sinking on her breast, love-reconciled,
 He sleeps the faster that he wept before.

E. B. BROWNING.

THE SABBATH SCHOOL UNION.

THE following statement of the organization and progress of the UNIVERSALIST SABBATH SCHOOL UNION, was prepared at the request of the Committee by a member of the Union, who has been connected with it since its organization, most of the time as an officer in the Board of Government.

The present prosperous condition of the Union, and the large measure of good resulting from its operations, together with the movement now so happily inaugurated by the publication of this periodical, suggest the propriety of stating as briefly as possible the rise and progress of the organization.

In 1851, it was the conviction of many teachers connected with the Boston Universalist Sunday-schools, that an association, uniting the labors of those engaged in the different schools, was needed; and, that by such coöperation and union, their work might be more fully done, and they personally be greatly benefitted.

At the Warren-street Vestry, on the evening of Sept. 11, 1851, a meeting of Delegates, from eleven schools, was called "to consider the expediency of such an organization." Three delegates were in attendance, who determined the question affirmatively, and constituted themselves a committee to call another meeting at which formally to organize.

That meeting was held at the same place, October 16, 1851. The schools connected with the Boston, East Boston, Roxbury, East Cambridge, Charlestown and South Boston societies were represented, each by one delegate. The organization was effected by the adoption of a Constitution and the election of officers. Subsequently, the schools at Cambridgeport and Chelsea approved this action by electing each a Director in the Board of Government. The first Board of Officers was composed as follows:

President, Caleb Rand, Charlestown school; *Vice President*, Thomas A. Goddard, School-street school, Boston; *Treasurer*, M. Rich, Jr., Hanover-street school, Boston; *Corresponding Secretary*, John C. Danforth, Warren-street school, Boston; *Recording Secretary*, Henry B. Metcalf, School-street school, Boston; *Directors*, John D. W. Joy, Hanover-street school; Rev. A. A. Miner, School-street school; E. A. Smith, Warren-street school; Gideon Jenkins, Canton-street school, Boston; Hiram A. Bowles, South Boston school; Henry Clark, East Boston school; Henry Blanchard, Charlestown school; Charles Howard, Chelsea school; Rufus Lamson, Cambridgeport school; N. K. Noble, East Cambridge school; J. H. Swain, Roxbury school.

In 1855, the Canton-street society was dissolved, and the school discon-

tinued. In 1856 and 1859, the Somerville and Concord-street schools were respectively admitted.

By an Act of the Legislature of 1856, the Union became incorporated as the **UNIVERSALIST SABBATH SCHOOL UNION**, and during the same year raised as a permanent Trust Fund 1275 dollars.

Its Presidents have been, for 1852-3, Caleb Rand of Charlestown ; 1854, N. K. Noble of East Cambridge ; 1855-56-57, John D. W. Joy of Boston ; 1858-59, Henry B. Metcalf of Roxbury ; 1860, Elias B. Denison of Chelsea. Its Secretaries have been, for 1852-53-54-56-57, Henry B. Metcalf of Roxbury ; 1855, Henry Blanchard, (now of Brooklyn, N. Y.) ; 1858-59-60, Henry D. Williams of Boston.

Hardly nine years since, the initiatory steps were taken in the formation of the Union, by a few friends who were convinced of the importance of such an association. At the outset, the project met with little approval. But in a short time, it was felt that a greater social feeling was created among the teachers. The regular monthly conferences were at first held in the vestries ; ere long, well-filled churches exhibited the interest that had been awakened. In the Board of Government were brought together at short intervals, representatives from the different schools, and plans of instruction were considered. The statistics of schools have been gathered, and systems of records devised, securing uniformity in this important department. From a small beginning, greater results than the most sanguine had hoped for have been attained. In the beginning, the Union, which was the first of its kind in the denomination, if not in the country, was an experiment. Now, there are many similar associations, and their influence is wide-spread. In 1851, the Boston Union had 11 schools in its limits, it has now 12. Then it numbered, under its imperfect registration, 312 teachers, 1869 pupils — a total of 2181 members. Now it has increased to 438 teachers, and 2658 pupils, (of whom 440 are upwards of 16 years of age), — a total of 3096 members. A growth of nearly 50 per cent. It has a Trust-Fund of 2300 dollars, and has raised for its current expenses, since 1852, 2,000 dollars additional. Under its auspices, 28 morning prayer-meetings, during "Anniversary-weeks," and over 50 lectures and children's meetings have been held. The conferences of teachers and pastors, which take place monthly with the schools connected with the Union, now number over 100.

Such is a brief record of the Union. It is the history of an humble Sabbath school association, laboring in Christ's cause and for man's good. The pioneers in the work were zealous and earnest ; and, with few exceptions, they are among its most hearty friends in the present. The past has been fruitful of success ; may the future show for the Union a blessed work in the progress of Christianity.

Editor for the August number — Rev. A. A. MINER, Boston.

ORIGIN AND DESIGN OF THE CHRISTIAN TEACHER.

THE aim of this periodical has already been clearly stated in the opening greeting to our readers, and the plan of publication may be found in the general notice given on the cover. We would add, however, a few words regarding the causes which have led to this movement, and the motives which have actuated the government of the Union in thus adding another to the already extended list of religious publications. In the progress of the Association, under whose auspices this enterprise is undertaken, it has been found that the difficulties in the way of a more complete realization of the possibilities of the Sabbath School, arise chiefly from a lack of efficiency among teachers, the coldness of pastors, and the indifference of parents in their homes.

By means of conferences and other public meetings, by tracts and reports, and by the labors which it has called forth, the Union has accomplished something toward elevating the standard of excellence among teachers, and toward increasing the interest of all. Yet by no means has it done all it would, or all that it feels to be within its legitimate scope and power. Indifference and coldness have lessened its usefulness, by keeping some persons out of the sphere of its influence, and leaving others, who ought to have been quickened by its appeals, untouched and unenlivened. It seems desirable, therefore, to adopt some method for accomplishing that which public meetings and kindred means have failed to gain. For a long time the Government has had in consideration, publication schemes, through which it could stretch out toward the indifferent a kind hand; and, greeting them by their own firesides with words of friendly cheer, unfold to them their privileges and duties. Out of the demands of the times, therefore, out of the experience of the association, comes forth "The Christian Teacher."

By it we expect to benefit teachers, leading them to a better appreciation of their duties, encouraging them to a more generous culture of their powers, and interesting them more fully in every Christian work. We desire, through its pages, to converse freely with the clergy, by their aid developing so far as possible, the true theory of Christian teaching and the proper relation of the different departments of religious labor. We hope also to accomplish something of good among parents, appealing to them in their homes, and striving by a fair presentation of the merit of the Sabbath school cause, to win their confidence in its expediency and its necessity, and to gain their sympathy in its labors, their assistance in its support.

It is not expected that the monthly which the Union now presents, limited in size, limited in its sphere of influence as it necessarily must be, will be widely known, or will win for itself a prominent position as a literary journal. Yet it is hoped, that, by securing the services of men of ability, to gain for it a respectable rank, so that our friends shall have little to regret

and less of which to complain in this regard. It is desired, however, to secure for it, wherever known, consideration as an exponent of practical religion. Its projectors trust that it will be so imbued with a Christian spirit, so pervaded by the pure influences of the Gospel, so devoted to the truth, as to render it of lasting benefit to the cause it espouses, and known and recognized throughout our Zion as the consistent advocate of a worthy cause.

If these results shall be accomplished, or, indeed, if the objects in view be in any degree advanced, we shall not regret our undertaking or feel that the labor it requires is unwisely given.

☞ Copies of the "Teacher" are sent to some who are not subscribers. It is hoped that those thus receiving it, will give the proposals of the Union due consideration. Aid us, friends, by your sympathy, by your labors. Extend to our publication such a hearty support as will render it self-supporting, and enable its publishers to enlarge it at the commencement of another year. Sabbath school teachers, we ask for your earnest coöperation. The young men of the Union give their time and labor, and these clergymen and laymen, who have so kindly consented to act as editors, contribute their services with no other reward in prospect than the consciousness of duty done. Encourage them in their work. Show them by your interest, by your liberal subscriptions, that their labors are recognized and appreciated.

In selecting a list of Editors, the Committee have omitted many, whom they would gladly have presented, and whose names would have honored the "Teacher." They feel that the publication is to extend beyond the limit of the present year, and that, mindful of the labors of future committees, they should leave to their care, a fair share of those who are most available in this enterprise. They have therefore taken only six Editors from the schools of the Union. All of the names presented are well known, and the Committee feel certain that they will be acceptable to all friends of the publication.

Whilst the "Teacher" is placed under the charge of these Editors, it is not expected nor intended, that they will write all the articles that may appear in their respective numbers. These pages are open for all appropriate communications, and an invitation is extended to teachers and others to contribute. Whatever articles may be received by the Committee, will be placed in the hands of the Editors, who will most gladly insert whatever shall be pertinent to the objects of the work, and of sufficient merit to be of credit to it. Address "The Christian Teacher," Box 1206, Boston, Mass.

It is the intention to issue the numbers, in the future, during the first week of every month, so that they may be distributed on the first Sunday.

WHAT IT IS TO TEACH.

ONE of the first things needful to success as a Sunday school teacher, is an appreciation of what it is to teach. Wherever there is teaching, there will be two parties, the instructor and the instructed. Both must participate in the work. The one must give, the other receive. There is no teaching until some one is taught. The responsibilities of a teacher are not at an end until the pupil is thoroughly moulded by the truth. His successes are not begun until that work of moulding is begun.

Teaching, therefore, is more than commanding. No array of precepts alone, no emphasis of wise maxims, no mere utterances of authority, can amount to religious instruction.

The same law holds elsewhere. The instructor in music, for example, does not command his pupils to sing the scale, and there rest. He instructs them first of all in the octave, its number of tones and semitones, the distribution of the latter among the former, and the like; and then presents the whole embodied in clear, well-marked, musical utterances, arranged at proper intervals, to the ears of his pupils. He repeats this again and again, until the chambers of their souls echo with the music.

Or, to take a simpler illustration still, consider how a child is taught the alphabet. It is of no avail for the teacher, in the outset, to point out the letter and command the child to pronounce the name or utter its sound. The teacher himself utters the sound, and repeats it until it is indelibly impressed upon the pupil's mind. The form of the letter which is addressed to the eye, is but the sign, while the sound, addressed to the ear, is the thing signified — the something to be finally learned in connexion with the form.

Now, there are striking analogies between the examples thus presented, and the subject before us. The commands and precepts of the Bible are the formulas of morality. It is of little avail to rehearse them in their naked letter, at least as the primary lesson. We should unfold their significance, open up

the principles that are in them, strip off the husks and expose the kernel. Till we do this, we do not teach, in the best sense of the term.

The professor of mathematics may command his pupil to write out the "binomial theorem"; but until he shall have, in some way, so far instructed him in it as to possess him of its essential law, obedience will be impossible. In like manner, the principle and spirit of the gospel must possess and pervade the heart of the young to make obedience easy; and he alone who can accomplish something of this result, is really a teacher.

It is apparent, then, that not only do mere commands fall short of teaching, but there may be very much teaching, properly so called, that does not rise to the level of moral and religious training. There may be genuine instruction, such as it is, that shall be mainly restricted to the understanding; and which, therefore, will accomplish little or nothing of the specific work cognate to the Sunday school. It may be rendered *in* the Sunday school, and yet pertain so exclusively to the mere words, records, or facts of revelation, as to stop short of those eternal principles of righteousness, which, like the life-currents of the human body flow through and animate them all.

As in the study of plants and flowers, we may rest in our admiration of their form, color, and fragrance, to the neglect of their position in the classes and orders of the botanist, or in the *Materia Medica* of the apothecary; so, in the study of the Bible, we may dwell upon the mechanism of its histories and facts to the neglect of its essential life.

TOLERATION.—Truth, in its very nature, is intolerant to falsehood; and, by occupying the field, roots out that falsehood. Right, in like manner, is intolerant to wrong, and opposes itself to it. So toleration must be intolerant to intolerance, else toleration itself becomes intolerance.

PARENTAL INFLUENCE.

THERE is scarcely any subject of greater importance than that of the proper training of the young. It involves not only our own happiness, but also the interest and welfare of the rising generation—nay, of generations yet unborn. Those of us who have children need to have our minds frequently incited to the important duties we owe them. The most faithful parent is in danger of relaxing his watchfulness, and slumbering over his task.

That man is to a great extent the creature of circumstances, is admitted by all. I think it is Dr. Franklin who says the little child comes into existence “blank paper,” on which we may write his character and destiny for life. In other words, he is born without one single thought or impression, but still with the power to think, and with a nature capable of receiving impressions. The infant born of the best of parents, if reared among robbers and murderers, would become a robber and murderer, and his mind delight in scenes of cruelty and blood. If reared among Indians, he would pursue the chase, practice the war-song, dance around the tortured and expiring prisoner, and shun the cultivated fields and haunts of civilized life. He could be brought up to any course of life by education and habit.

These are facts which cannot well be denied, for they are confirmed by ages of experience. As, then, the child is susceptible of such impressions from the words and examples of those around him, how important that a noble and correct direction should be given to all his thoughts and inclinations; and how much to be deplored is the conduct of many parents, who seek to keep their children in subjection by fear, falsehood and deception. The child, perhaps, makes a noise about the room at a time when a friend calls in. The parents bid him be still, or the gentleman will “cut his ears off.” The child, having confidence in the parents, believes this. But the time soon arrives when he knows it to be false. Consequently, two very unhappy

effects have been produced upon the child's mind. By making him the dupe of imaginary fears they have rendered him cowardly, and by setting him an example of falsehood, they have led him to disregard truth. Subsequently, the parents begin to punish him for lying, and ask with astonishment where he could have learned the habit; when, in fact, he learned it from the words and examples of those who are now his punishers. This punishment hardens his heart and blinds his mind to the principles of justice. He cannot see the justice of being punished for the very thing which the parent has practised with impunity. Consequently, the parent is training him to disregard justice in relation to others, and to exercise cruelty and revenge.

The same course of reasoning will apply with equal force to every other kind of deception and fraud practised upon children, and in fact to the whole subject of their moral training.

There is no fact more clearly substantiated than that the human brain is the immediate seat of intellect—the organ through which the spirit or mind acts. There is no such thing as *seeing*, *hearing*, *tasting*, *smelling*, or *feeling*, except in the brain, or rather in the mind which acts through the brain. When we touch any substance, it is not the hand or finger which feels, but that touch produces a shock or vibration upon the brain, and thus perception in the mind is produced.

This being so, how important is it that we should act upon those susceptibilities of the child which will render him the most noble model of human glory. There is, in my apprehension, nothing more clearly evident, than that each passion, disposition, or inclination in man has uniformly its particular seat in the brain. But whether this be true or not, if the parent set an example of cruelty and revenge before his boy, and operate upon that passion more than any other till his child rises to manhood, then he will be a cold-blooded, cruel-hearted son. If he exercise the sentiment of benevolence more than any other, then as the child grows up, he will naturally revolt at suffering and woe wherever he may see them, whether in man or brute. So that, though you may not believe that particular organs, by being

exercised, will be more developed and enlarged, yet one thing is certain, whatever is most constantly and powerfully impressed upon a child by theory and example, will form the leading trait in his character, and that character will be almost unchangeably fixed by the time that the body has become completely developed. We see this truth demonstrated every day around us; we read it in the history of other ages; and we find it enforced in the Scriptures. Solomon says, "*Train up a child in the way he should go, and when he is old, he will not depart from it.*"

As, then, children will form their characters from us, and from the words and examples of society around them, what an awful responsibility rests upon parents and those having the care and direction of the moral training of the young. How vigilant ought they to be in watching their own lives. How careful that nothing be done before the prattling child, which it may not copy. Above all, fail not to cultivate the benevolence, mercy and compassion of the child, and repress the lower passions of his nature. Never take the life of the most insignificant insect in his presence, nor suffer him to do it. Speak with pity and in a plaintive tone of voice of the sufferings of the poor, of the sick, and of all creatures. Dissolve his heart and drown his eyes in tears on every proper occasion, and he will be a tender hearted man. A benevolent and compassionate man cannot be a bad man.

In fine, if we wish to make our children what they should be; if we would have them respectful, loving and obedient, let us be merciful and indulgent, yet decided in enforcing our commands. Never deceive, or defraud them. Never tell them a falsehood, or alarm them with false fears. Let us consider what we would have them to be, and then be that ourselves. Let teaching and practice go hand in hand; for example is the universal teacher in whose school none, and especially no child, is slow to learn. Thus shall we promote our own happiness, and lead them to shine with moral grandeur in the temple of virtue.

TRUE GLORY.—True glory is not the glory of mere circumstances. It is not the glory of simple, unloving, resistless might; of the lightning riving the oak; of the earthquake engulfing whole cities; of the raging tempest scattering the fleet. The vigorous muscle and physical hardihood which triumph in the street brawl, cannot attain it. The skill of the warrior, who builds the thrones of tyrants of human bones, cannot command it. Success is not a necessary element of it. Heroic daring and noble endurance, so often exhibited in the worst of causes, cannot demonstrate its presence. But it is a glory that lives in the aspirations, resolutions, and sacrifices of loving thought. The mother knows its blessedness, when she puts away ease and personal comfort, and cherishes by night and by day the babe of her bosom. It abides in the heart prompted by filial gratitude to devote itself to a parent's welfare. It inheres in that fraternal affection which draws neighbor towards neighbor, and establishes a blessed agreement among all classes, the high and the low, the rich and the poor, the bond and the free. It refreshes us in the self-sacrifice of that noble young physician, who, to stay the devastating plague in his native city, and rescue its inhabitants from the fell destroyer, shut himself up with an infected corpse, pen and paper in hand, noted his minutest examinations for the guidance of others, and cheerfully resigned a life which could find no higher glory save in death.

FAITH IN THE POWER OF TRUTH.—The teacher will find great aid in his work in the conviction, that, when properly unfolded and arrayed, the principles and spirit of the gospel will shut in the heart to the pathway of duty. Both young and old may be thus buttressed by the right, and made impregnable to the assaults of temptation. Definite results may be thus sought, through specific instrumentalities, with full conviction of the practicability of success.

NO NIGHT IN HEAVEN.

BY THOMAS RAFFLES, D.D., LIVERPOOL, ENGLAND.

"And there shall be no night there."—REV. xxi. 5.

No night shall be in heaven — no gathering gloom
Shall o'er that glorious landscape ever come.
No tears shall fall in sadness o'er those flowers
That breathe their fragrance through celestial bowers.

No night shall be in heaven — no dreadful hour
Of mental darkness, or the tempter's power.
Across those skies no envious cloud shall roll,
To dim the sunlight of the enraptured soul.

No night shall be in heaven. Forbid to sleep,
These eyes no more their mournful vigils keep :
Their fountains dried — their tears all wiped away ;
They gaze undazzled on eternal day.

No night shall be in heaven — no sorrow's reign —
No secret anguish — no corporeal pain —
No shivering limbs — no burning fever there —
No soul's eclipse — no winter of despair.

No night shall be in heaven — but endless noon :
No fast declining sun or waning moon :
But there the Lamb shall yield perpetual light,
'Mid pastures green, and waters ever bright.

No night shall be in heaven — no darkened room,
No bed of death or silence of the tomb ;
But breezes ever fresh with love and truth,
Shall brace the frame with an immortal youth.

No night shall be in heaven ! But night is *here* —
The night of sorrow — and the night of fear.
I mourn the ills that now my steps attend,
And shrink from others that may yet impend.

No night shall be in heaven ! Oh, had I faith
To rest in what the faithful Witness saith —
That faith should make these hideous phantoms flee,
And leave no night, henceforth, on earth to me.

SAVONAROLA.—Among the early Italian reformers, there were nobility of purpose, persistence of effort, and temporary success; but no broad, well-defined principles, clearly perceived and firmly held. The great Savonarola—than whom none is more deserving of honor in the whole catalogue of Italian worthies—than whom, for the space of eight years, none could more deeply move the heart of Florence, his adopted city—none excite to greater intensity the jealous and vindictive passions of Pope Alexander VI.—even the great Savonarola saw not principles clearly. He struck blow after blow; cast down the nobility and enthroned the citizen; sought in vain the liberties of Florence at the hands of the dying Lorenzo de Medici, surnamed the magnificent; and in the last moments of that unhappy duke, took vengeance upon him by refusing him the blessing of the church. Sweet as were the tones of the reformer as they fell upon the ears of the friendly Florentines on the banks of the “swift flowing Arno,” they were not the utterances of absolute truth. Liberty as a universal birthright, he never acknowledged; probably never discerned.

HOW SHALL WE TEACH PRINCIPLES?

I AM aware that there are those who are ready to render off-hand answers here, and to say that we must teach principles directly; teach them as Christ taught them; teach them through the example of Christ; teach them in our own daily lives, and the like; without perceiving that their answers are still superficial as regards the point before us. How *can* we teach principles directly? What *is* Christ's method of instruction? How can his *example* be employed to this end? How *may* our daily lives be made to teach, in the high sense of that term? These are the questions that bring us to the heart of our subject.

Since principles cannot be nakedly presented, and since they cannot be weighed and measured as can material things, it is necessary to exhibit them in action; to show their power, as you

would that of magnetism and electricity, by what they can do. Hence illustrations of their qualities and influence are the very life of teaching. And if I were to sum up all rules in one, I would say that to teach principles successfully, *we must embody them*. And it is just here that history, biography, the incidents of common life, and the sacred narratives themselves, all become available to the Sunday school teacher and the parent, as embodiments of what they desire to secure, or to prevent.

AN EXAMPLE.

To exemplify now this rule, allow me to suppose a case, in the first place, all the elements of which lie upon the surface.

Some members of a class of lads, averaging about fifteen years of age, in the absence of the teacher, had been guilty of conduct unbecoming themselves, and disrespectful to the day and the school. The teacher desires to reach them and to arouse them to duty. He feels that they do not so much lack information in regard to the wrong, as they do a quickening of their moral sense.

There are several lines of influence which seem appropriate to the case. He might speak to them of the proprieties of the place and of the day; of the respect they should bear to sacred things; of their duty to fear God and act always conscientiously, and the like; all of which would be appropriate, whether as primary or auxiliary grounds of effort. The teacher, however, knowing the peculiarities of one or two members of the class, judges that mere exhortation would prove fruitless; and prefers, therefore, to commence his approaches from a safe distance.

Seating himself with his class, he asks, "Are you willing to converse with me for a few minutes?"

They unhesitatingly answer in the affirmative.

"Will you converse frankly with me, as young men of honor?"

Again they answer as before, though, on the part of one or two, with a little hesitancy.

The teacher then states his case, "I hear that in my absence some improprieties have transpired. I do not know by whom

they were committed, and hope your conversation will be so frank and manly that I shall not suspect. First of all, what is your own opinion upon the charge? Have there been any improprieties?"

Aaron, Thomas, Henry, &c., of the class, readily admit that there have been; but James, seeing whither the conversation is tending, and not willing to place himself in an unpleasant position, boldly approves all that has been done. The question is repeated, but he resolutely returns the same answer.

The teacher, in no wise embarrassed, instantly embodies his approved wrong, and asks, "Would you recommend that as an example to the whole school?"

This enlargement of the error is an unexpected test. He sees at a glance that its universal adoption would destroy the school. It now glares upon him; and he is silent.

The teacher returns to his moral engineering. "Your classmates have unanimously judged that there have been improprieties in the class. You have given a reverse opinion, and yet hesitate to recommend the example to the school. Do you wish me to estimate your candor, your good sense, your conscience, by that answer; or would you prefer to revise your judgment?"

By this time, James is not only ready, but even eager, to revise his judgment, and let conscience, rather than passion, render a verdict.

Taking advantage of the victory already gained, the teacher next looks to the future, and by a series of well-ordered questions seeks to shut them up to duty in the time to come.

"Have you any doubt of my good wishes to you," he asks, "or of the good wishes of the superintendent and teachers generally?"—to which they readily respond in the negative.

"Have you any doubt that, if you should try to do so, you could bear yourselves in a manner entirely satisfactory to your teacher and the school?"

They answer unhesitatingly, "They have no doubt."

"Do you think it would be wrong in me, under the circum-

stances, to ask you to give me your pledge that you will hereafter use your best endeavors that there shall be nothing objectionable in your conduct?"

Some of them hesitate. One says, "I would be willing to pledge myself; but I cannot pledge the whole class."

The teacher explains, "I expect each to pledge himself only. If each takes care of one, all will be cared for."

Another replies, "We may do wrong when we don't intend it."

"Is it possible," responds the teacher, "that you can do what will greatly annoy me and scandalize the school, without intending it? Besides, have you not already admitted that you *can* behave satisfactorily, if you try? Thus you confess to past improprieties, and to your ability to do well. Is it too much that I shall ask a pledge of honor that you will do well?"

There is no further hiding-place; and they all assent that it would be right.

He then puts the question, "*Will* you pledge yourselves?"

And Aaron, Thomas, Henry, John, and James, all through the class, give their pledges.

Let us consider now what has been done in this case. The class did not so much lack a knowledge of principles, as they did such a perception of them as would give them the *force* of principles. The teacher has aided them in setting their own storehouse of morality in order. He has so arranged their own convictions before them as to give them their greatest emphasis. He must see to it that his own heart glows with Christian kindness, and that their convictions are fused into abiding motives.

Suppose now that you wish to use the incident for the benefit of some smaller class. Having presented all its principal features, you test their appreciation of them by questions like the following. From the answers given, do you suspect one of the lads rather than another? If any one, which? Why do you suspect him? What is it to be frank? Who most manifestly came short in that particular? Would you like James better if he had readily answered as did the others?

Is it James, or James's answer, that you dislike? Which is worse, to do a wrong, or to deny that it is a wrong? If you were in James's place, would you have answered as he did?

Or, suppose, again, that the pledge which the teacher has gotten of his class shall not be redeemed, and further effort becomes necessary. In this case, it is clear that the moral sense of the class is weak and needs auxiliary appliances. The lines of influence before indicated may be employed; the offending parties may be sought out; the aid of the parents may be solicited; the public opinion of the class, and even of the school, may be brought to bear upon them; and, as a final resort, more extreme measures still may be taken. If these methods shall be adopted, mainly in the order in which they have now been named, it is a stubborn case that will not yield before the catalogue is exhausted.

FIDELITY TO CONVICTION.

Take another line of effort. You wish to enforce the duty of fidelity to one's own convictions. Of course, you will have your direct reasons therefor—reasons which lie in the nature of the case, and which will furnish the substance of your instructions. You can properly show that if those who hold the truth do not advance and defend it, nobody will; and the world will be deprived of its influence. You can show that it naturally utters itself—that it leaps from our tongues as by very instinct. And especially may you urge that God commands its utterance. Having expanded the reasons that thus naturally revolve around these points, you proceed to adduce examples embodying the virtue you urge.

An incident quite to your purpose is found in the history of Peter and John, recorded Acts iii. and iv. They had just healed an impotent man lame from his birth, who, lying at the Beautiful gate of the temple, had asked alms of them. Peter said, "Silver and gold have I none; but such as I have, give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." And leaping up, he entered with them into the temple, "walking, leaping, and praising God."

But this was not the end. The fame of the miracle spread abroad. All Jerusalem was in uproar. The priests, rulers, and elders of the people conspired against the apostles, threatening them and commanding them "to speak no more in the name of Jesus." But they replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." And in this temper they alleged to all the people of Israel that the name of Jesus Christ, whom they had crucified and whom God had raised from the dead, is the efficient power by which the miracle was wrought.

Having submitted the history, you will question your class on its principal features. Was the healing of the cripple a good deed? Had *that* been forbidden by the rulers? Had the rulers any right to forbid the apostles to preach Jesus and the resurrection? Could Peter and John obey God and the rulers too? What would you have done, if you had been in their places? Are men now-a-days ever similarly circumstanced in regard to principles? What ought they to do?

BERNARD GILPIN.

A kindred embodiment of the virtue here urged, is furnished in the following example of Ministerial Fidelity.

The famous Bernard Gilpin, during the stormy period of the English Reformation, was required by the Bishop of Durham to preach what was called a "visitation sermon" without the least previous notice, and after the clergy were assembled. Finding himself obliged to comply, as the bishop had been guilty of great remissness allowing many enormities to be committed in his diocese without rebuke, private information having been repeatedly given without success, Mr. Gilpin resolved to embrace this opportunity to open his lordship's eyes, by venturing upon a public application. Accordingly, before concluding his sermon, he turned towards the bishop, and, among other things, said, "My discourse now, reverend father, must be directed to you. God hath exalted you to be bishop of this diocese, and requireth an account of your government thereof. A reformation of all those things which are amiss in the church

is expected at your hands. And now, lest your lordship should make answer that you had no notice of the enormities every where committed, I will be a witness to testify against you, that all these things have come to your knowledge by my means ; and all these men shall bear witness thereof who have heard me speak unto you this day." His great freedom alarmed every one ; the bishop, they said, had now got that advantage over him that had been long desired. But when Mr. Gilpin, before going home, went to pay his compliments to his lordship, "Sir," said the bishop, "I propose to wait upon you home myself." He did so ; and as soon as they entered the parlor, the bishop turned suddenly round, and seizing him eagerly by the hand, exclaimed, "Father Gilpin, I acknowledge that you are fitter to be Bishop of Durham than I am to be parson of this church of yours. I ask forgiveness of past injuries. Forgive me, father ; I know you have enemies ; but while I live Bishop of Durham, be sure none of them shall cause you any further trouble."

Question now your class on this wise. When in the pulpit, whose commands should the preacher obey ? Should he keep back the truth because it will rebuke those who are in authority ? Is it safe to do right ? Is it ever safe to do wrong ? Can one do right in a wrong way ? Is there any right way to do wrong ?

PARADOX.—Almost in proportion to a teacher's success, will be his perception of a lack of success—of a deeper need in his pupils that is not met—of a moral hungering that is not satisfied. Prayer for grace, is evidence of grace ; because it is born of grace. Every step upward reveals the nobler heights above. The teacher, therefore, who has tasted success, asks, How can I do my most essential work ? How touch more effectually the most secret springs of thought, feeling, and action ? How purify the very fountains of life ? How teach the best things—principles, right feelings, religion ?

SUCCESS.—The most imperfect efforts, if well meant — if they really are efforts — cannot fail to be useful, and to bring forth some measure of fruit. The mere passing of children by your church door, on their way to school, as they run of errands, or in their daily sports, cannot fail altogether of religious results. Nor can the regular recurrence of the Sabbath of spiritual rest; the honor everywhere paid, at least in formal speech, to the book of books; the knowledge of the fact that in the temples of God, multitudes are accustomed regularly to assemble for public worship, and to bring their children to the Sunday school, prove utterly fruitless of spiritual good, even to those who only observe these things from without. Much less can a participation in these services, even under unfavorable circumstances, fail to impress the heart with reverence for spiritual things.

R I D I C U L E .

THERE can be no sound education of the young that does not rest on principle. The Christian teacher is continually called to the labor of counteracting the follies of social life, by the highest truths of the Gospel. He must cleave asunder the conventionalisms of the world, go below the surface of things, and regard right as ever superior to public opinion. Especially must he guard the young against the shafts of ridicule. Many a noble heart has been chilled, and many a good resolution destroyed, by a taunt or a sneer. The dread of being thought *pious* has checked many a confession that already trembled upon the tongue. The folly of employing this weapon, and the heroism of disregarding it when used, are well set forth in the following incident narrated by Cowdery in his Moral Lessons.

Of two lads at an academy in B., some years ago, the one, Jemson, was witty and sarcastic, and was foolishly ambitious to turn everything into ridicule, while the other, Hartly, was a new scholar and little known. One morning Hartly was seen driving a cow towards a neighboring field. The opportunity

was too good for Jemson to let it slip. "Halloo!" he exclaimed, "what is the price of milk? I say, Jonathan, what do you feed her on? What will you take for all the gold on her horns? Boys, if you want to see the latest Paris style, look at those boots. Hartly waved his hand with a pleasant smile, and kept on his way, daily repeating his task for two or three weeks.

Most of the boys were sons of wealthy parents, and some of them, among whom was Jemson, looked down with a sort of disdain upon a scholar who had to drive a cow. The sneers and jeers of Jemson were accordingly often renewed. He, once, on the plea that he did not like the odor of the barn, refused to sit next to Hartly. Occasionally he would inquire after the cow's health, pronouncing the word in a ludicrous manner, after the fashion of some country people.

Hartly, with admirable good nature, bore all these silly attempts to wound and annoy him. "I suppose," said Jemson one day, "your lady means to make a milkman of you." "Why not?" asked Hartly. "O, nothing; only don't leave much water in the cans after you rinse them—that's all!" The boys laughed, and Hartly, not in the least mortified, replied, "Never fear; if ever I should *rise* to be a milkman, I'll give good measure and good milk."

The next day there was a public exhibition in the academy, and the usual prizes were awarded. After the ceremony of distribution, the Principal remarked that there was one prize, rarely awarded, because rarely merited. It was the prize of heroism. And he related this short story.

Not long since, a poor boy, riding past some scholars flying a kite, was thrown from his frightened horse, and confined some weeks to his bed by the injury. None of those who caused the disaster, followed to learn his fate; but one, who witnessed it from a distance, stayed to render his services.

He soon learned that the wounded boy was the grandson of a poor widow, whose sole support was the milk of a fine cow, of which she was the owner. Alas! what could she now

do? She was old and lame, and her grandson, on whom she depended to drive the cow to pasture, was now helpless. "Never mind, good woman," said the scholar, "I can drive your cow!" With blessings and thanks, the widow accepted his offer.

But his kindness did not stop here. Money was wanted for medicines. "I have money that my mother sent me to buy a pair of boots; but I can do without them for a while." "O, no," said she, "I can't consent to that; but here is a pair of cow-hide boots that I bought for Henry, who can't wear them. If you would only buy these, giving us what they cost, we should get along nicely." The scholar bought the boots, clumsy as they were, and has worn them up to this time.

Assailed with ridicule for driving the cow, his coarse boots an especial subject of mirth, he kept on day after day, cheerfully, bravely, openly; careless of their jeers, silent as to his motives, and regardless of that false pride that would ridicule any useful employment. By mere accident, his kindness and self-denial were yesterday discovered by his teacher.

And now, ladies and gentlemen, said the Principal, I appeal to you: Was there not true heroism in this boy's conduct? Nay, master Hartly, do not steal out of sight! You were not afraid of ridicule,—you must not be afraid of praise. Come forth, and show your honest face!

Hartly was received with a round of applause from the whole company; the ladies waving their handkerchiefs, and the old men wiping the gathering moisture from their eyes. Those clumsy boots on Hartly's feet seemed prouder ornaments than a crown upon his head. The medal was bestowed on him amid general acclamation.

GOOD OUT OF EVIL.—A nation's fall may contribute indirectly to the world's advance. The rock on which the ship of state is wrecked, ever after stands out as a beacon, warning all subsequent adventurers upon the troubled main, to sail by corrected charts.

BIBLICAL ILLUSTRATIONS.

IF you would illustrate the manner in which God prepares the humblest instrumentalities for the noblest undertakings, narrate the history of Moses, both as regards the circumstances of his birth and education, and his preparation at four-score years of age to become a leader of Israel from his bondage.

And I would have you notice the different ends to which this history may be employed. As a mere narration, it is full of interest, and never fails to rivet the closest attention of children. But such interest may rest in mere generalities; or it may be directed to some specific end. We may show by the success of the mother of Moses in screening him from the cruel purposes of Pharaoh, how God baffles the machinations of wicked men; by his education in the midst of the learning and splendors of Pharaoh's court, how God can nurture the instruments of his power in the very womb of iniquity; by the circumstance of calling his mother to be nurse to him, how God can ally the sympathies of his children, under the most unfavorable surroundings, to the holiest cause; by the miracles he wrought when entering upon his mission as a leader — wrought both for his own training and conviction, and for the persuasion of his people — may be shown how God can *create* sources of influence at his pleasure; by the successes of Israel, and the overthrows of the Egyptians and of the heathen nations of Canaan, how God can discriminate, in the use of every means, in favor of his own chosen ends; and in the death of the Israelites in the wilderness for their murmurings, and of Moses on the mount for having spoken unadvisedly — their descendants only entering into the land of promise — may be shown how God bears an impartial retributive hand towards even the people distinguished by his choice.

Very many of the Scripture records thus become kaleidoscopes of moral instruction. The parable of the prodigal, in his departure from his father's house with his portion of the inheritance, teaches the often over-weening confidence of young

men; in the squandering of his estate, their frequent lack of judgment when rushing upon the untried theatre of life; in his riotous living, the tumultuous assaults of passion, seducing them from the pathways of rectitude; in his ultimate destitution and misery, the culmination of the divine judgments upon the guilty; in his humble penitence and resolution to return to the home of his childhood, the power with which innocent memories link the heart to the mercy seat; in the tearful joy with which his aged father greeted his return, the delight of heaven in granting forgiveness; in the readiness with which friends and neighbors came together to rejoice with him, the fact that in our inmost natures "we are members one of another;" and in the anger of the elder brother, ever the recipient of paternal bounty, the danger of continued prosperity hardening even the good man's heart.

Would you adduce an example of youthful devotion, young Samuel solicits your attention. Would you warn the young against the treachery of vicious power, point to king Saul seeking the life of David. Would you present a pattern of youthful loyalty and noble forbearance under a wicked sovereign, show them David, with the treacherous Saul in his power, jealously guarding every hair of his head. Would you exhibit an example of more than fraternal affection, tell them of the soul of Jonathan knit to the soul of David. Would you impress them with the security of innocence even in the hands of vicious power, look into the lion's den, behold Daniel triumphant, and his persecutors destroyed.

In turning to the New Testament, what varied treasures are opened in the life of Christ! How abounding are his instructions in all holy things! How pregnant every lesson with varied truth! We cannot enter at this time into an exhibition of the contents of this inexhaustible storehouse; nor is it necessary. The records of his life speak for themselves; and the manner in which their lessons may be employed, after the fashion we have already suggested, is perhaps sufficiently manifest.

I must not fail, however, to call your attention to the fact that

Christ himself is a model teacher, and abundantly sustains the rule we have been illustrating. In the perfectness of his sympathy for man simply as man, he alone is *fully* qualified to teach. The three great conditions of success meet in him as in no other; viz, a perfect knowledge of the moral state of his pupils; a full acquaintance with the truths he employs; and a divine experience of their power. He, therefore, is ready for a perfect work; and his method of teaching is a model for us all.

Now there are three things in his method worthy of especial notice. The first is the readiness with which he identifies truth and duty with the peculiarities of every occasion; as, when meeting the Samaritan woman at Jacob's well, he proceeded to instruct her in saving truth under the figure of "living water;" or, when challenged to decide the controversy touching tribute money, a penny being shown him with Caesar's superscription, his lesson was, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's;" or, again, when notified that his mother and his brethren were without desiring to speak to him, he stretched out his hands over the multitude listening to his words, and by way of intimating the close relationship of men and the sweep of his own love, exclaimed, "Behold my mother and my brethren."

The second particular in his method to which I refer, is his recognition of the deepest spiritual truths as embodied in the familiar things of nature. If he would teach the Father's impartial love to men—even to wicked men, notwithstanding their wickedness—he points to the sun shining on the evil and on the good, and to the rain falling on the just and on the unjust. When he would impress his disciples with their responsibility in extending the influence of that divine power which has blessed their own souls, he suggests in a single word an analogy between it and a great natural power,—“Let your *light* so shine before men, that they may see your good works, and glorify your Father which is in heaven.” To exhibit the true conservatism of righteousness and of the influence of right-

eous men, he says, "Ye are the *salt* of the earth." When he would silence anxious care for the morrow, he exhorts to reliance on God, by referring to the gloriously arrayed lilies of the field, and the well-fed fowls of the air, triumphantly asking, "Are ye not much better than they?"

The third particular is his frequent embodiment of the truths and principles he would urge, in the form of parables. So common was this, that it is said, "Without a parable spake he not unto them." Constructed always with a main drift, and never, perhaps, to be applied in every particular throughout, they yet teach incidentally many of the most important duties of life.

Thus, in one way and another, sometimes in the passing circumstances of the hour, sometimes in the beneficent arrangements of nature, and sometimes in parables, Jesus shows unto us principles in action. He embodies and exhibits them as working forces, and thereby regulates anew the moral pulsations of our hearts. This may well be called the divine method of teaching morality and religion — a method which the Christian parent and Sunday school teacher cannot study too earnestly or follow too closely.

THE COMMON SCHOOL. — The common school, that throbbing heart of our educational system, must be guarded against every open and every insidious foe. Neither the Jesuit nor the bigot must be allowed to paralyze its arm, or corrupt the nutritive currents which it sends to all the members of the social body. Arnold has said, that "a perfect church and a perfect state are one." This is doubtless true. But, unfortunately, no nation has yet attained to either. And no church, therefore, can justly claim the right to rule our public institutions of learning, or inculcate through them its own peculiar sanctions of virtue.

From the Dublin University Magazine.

THE MEMORIES OF THE DEAD.

WEEP not for the dead !
Thy sighs and tears are unavailing ;
Vainly o'er their cold, dark bed
Breaks the voice of thy loud wailing.
The dead, the dead, they rest ;
Sorrow, and strife, and earthly woes
No more shall harm the blest,
Nor trouble their deep calm repose.

Weep not for the dead ;
But oh ! weep sore for those remaining,
Who bend with grief-defiled head
O'er their untimely graves complaining.
The dead, the dead, no more
Shall fill our aching hearts and eyes ;
But heaven hath left us store
Of sweet and blessed memories.

As stars through dark skies stealing,
With tender, holy light ;
As tongues of sweet bells pealing,
Upon the deep still night ;
So, on the spirit streaming,
A solemn light is shed ;
And long-loved tones come teeming
With memories of the dead.

As clouds drawn up to heaven
Return in softest showers,
Like odors which are given
Sweetest from bruised flowers,
Sad thoughts, with holy calming
The wounded heart o'erspread,
In fragrant love embalming
The memories of the dead.

THE UNION CONFERENCE MEETING.

THE monthly Conference meeting of the Union, for July, was holden in the Universalist Church, Roxbury, on the evening of Sunday, July 23d. The church was well filled, the exercises were interesting, and, we trust, profitable to all present.

The opening address was by Bro. BARTHOLOMEW, pastor of the Roxbury society.

The speaker alluded to his recent settlement within the limits of the Union, and expressed his interest in the Sunday school cause, and in the objects of the association. He then passed to the consideration of the nature of the teacher's work and the conditions of his success. The teacher must have the right elements in his own heart, and the clearest conception of God. He must gain strength by communion with God in prayer. The Bible must be his study, and thoughtful religious reading a part of his culture. Christ is the example set before him for imitation, and must be his guide. He must study, too, society about him, as oftentimes our best religious impressions come from contact with the world. The speaker concluded with some appropriate remarks on love, as the basis of all Christian character.

Bro. T. A. GODDARD followed, and in a very feeling manner referred to the recent decease of a teacher and a scholar connected with the school under his charge; finding in their lives, examples of Christian fidelity and illustrations of the power and influence of true Christian character.

Rev. C. H. LEONARD, of Chelsea, was the next speaker, who, on rising, said he almost feared to speak lest the peace, which had fallen upon all hearts, might be broken. He was glad, however, that, whenever in connection with Sunday school service the word *failure* was pronounced, there was one thing that could be pointed to, as the genuine product of the field we cultivate, viz., CHARACTER. Our statistics may not amount to much. Apparently, as has been quoted here to-night, we may tread the same round and not reach the blessed results; but every now and then the real flower and fruit of the Sunday school are found in a living character and beautiful life. The truth is, we must be content to fail in many things—we who work for spiritual ends. We are all experimenters, and the all of life is experience. The efforts we put forth, day after day, may come to nothing. At the close of many an hour with our Sunday school class, we may say, This is loss, failure; but there is no loss about it. You did not do just what you set out to do, but you gained the hour's experience. The particular thing you sought, you can do without, and your class can do without, perhaps. The *end* is further on. You must be patient with yourself, and learn to wait. Who knows but what men call failure in these supreme vocations of teachers, is highest success? Let us get in the habit of looking for the most refined measures of our work.

One other thing ought to encourage us. The soul does not grow continuously, nor progress in a straight line. There are times when there seems no movement of the higher nature. At other times it gravitates swiftly upwards. Life sometimes retreats to the centre of the soul and works unobserved — then, again, it is out on the surface doing wonders before our eyes. Let us remember this fact, and not think that we have failed because we do not witness the results we have prayed for. Do we not know that the trees are gathering up strength in the winter for a new start in the spring? Just so, in the soul, the bloom and fruitage are preceded by apparent rest.

The meeting was closed with some excellent remarks from Bro. HENRY B. METCALF, in reference to the present work of the Union as a Sunday school organization. He referred in kind terms to "The Christian Teacher," and urged its support upon all present as a practical way of contributing to the good of the Sunday school cause.

SINCE the publication of the first number, our friends in Roxbury have, in due form, settled a pastor. On Friday evening, July 19, Rev. J. G. BARTHOLOMEW, formerly of Illinois, was installed. Bro. B. comes to us a stranger, from a distant section of our country; and in behalf of the Union we extend to him a cordial greeting. May his new location prove a pleasant one, and may his labors there be profitable to the society under his charge.

TO TEACHERS. — Do not forget that we need and expect your earnest coöperation. You can do much toward increasing our list of subscribers, and thus contribute much toward the support and permanency of our publication, if each one will work among his own immediate acquaintances, and secure for us, at least, one subscriber, our list will soon yield a sufficient income to pay all expenses, and enable us to improve the "Teacher," and increase its efficiency.

AN EXAMPLE. — We have received from Rev. A. J. PATTERSON of Portsmouth, N. H., a large list of subscribers, for which we return him our sincere thanks. Such a token of appreciation of our efforts is most acceptable and inspiring; we trust that this simple mention of the fact, will be an incentive to others to "go and do likewise."

THE "TEACHER." — The reception given the first number of *The Christian Teacher*, requires of us a word of acknowledgment. The Press greeted its advent with kind words, and we feel especially indebted to our denominational press and to *The Christian Register* and *Transcript* of this city, for their endorsement of our work.

THE TEACHER'S RELATION TO HIS CLASS.

WHAT is it? What duties and results does it involve? What rewards should it bring? These are grave questions — let us ponder them.

1. *The Relation.*—The teacher is, virtually, and should strive to be in feeling, a parent. He should endeavor in the outset to conceive of this relationship — of the desires it should awaken — the anxieties so natural to it, and the sacrifices it demands. He should be self-assured, that he can love all the members of his little family, that he can pity and labor especially for the unattractive, and keep the question constantly in mind — “how can I accomplish the greatest good of all?” Otherwise he will know he is not fit to take charge of them. He will not expect them to be equally agreeable, either in look or manner. He will not go to his work as though it were to be mere pastime, nor yet simply to confer a favor on those whose responsibilities are only equal to his own; but he will seek, as in the path of duty, to promote the glory of God and the virtue of mankind. His soul will feel the sense of personal responsibility, and he will, first of all, put himself into communication with all his children, by making ample room for them, in his heart. Jesus put his hands upon little children and blessed them; and his disciples may know from this, that they must get very near to the little ones before they can impart the genuine power of Christian principles. The birds of the air feed their young from the mouth; and if you would pour into the heart of childhood, the substance of Christian “faith, hope and charity,” you must send it by the throbbings of your own.

A special reason for desiring the teacher to put himself into the parental attitude before his class, is, that not a few who belong to the Sunday school are *orphans*, while others are so, in all but the name. If all our homes were what they should be, and what they might be, the demand for labor in this department would be widely different from what it now is. But as we have to make up somewhat for the deficiencies of the homes of our

children, so do we need especially, that, those who teach should act the parent as much as in them lies.

2. *What duties and results are involved?*—It is proper to say, here, that the common conception of duty is extremely limited. Comparatively, few have yet understood that they had anything to do but hear the lessons from the catechism. In the first number of this journal, a good word was said of the duty of "*preparation.*" When this is really attended to, the catechism proves only to be a skeleton in the hands of the teacher. This is all it should be. If you comprehend its anatomy, you will be able to reveal the spiritual forces of which it is only the outward sign. Having this for your help, you are yourself to be a *living* catechism. The child will study his book at home, he will study you in the Sunday school. One catechism will be his text-book, the other his commentary and illustration. How necessary, then, that you should be familiar with the Book on which your special instructions are founded, and how important that you should seek the helps which will secure to you the needed illumination. You commend your friends to strangers by the frequency and affection with which you speak of them. In like manner, your references to the Bible—to the characters it unfolds—to the dear Father who has given it, and to Jesus in whom the world is yet to live,—will have much to do in awakening faith and reverence, and inspiring the young with the love of sacred things. Further, you will study not *solely* for preparation; but rather, that, "*you* may know the things that are freely given to you of God," and when you once possess them, you can dispense them to your pupils as the "things" which you have tried. You are not willing to live "from hand to mouth" in material things, nor should you be in matters of a spiritual nature. But, thirsting for a constant increase of divine knowledge, out of the treasures of your own heart you will be able to pour benedictions upon your little circle of loved ones. Every step upward reveals a new possibility and increases the breadth of view. In this sympathetic attitude which you naturally reach by a true spirit-

ual life, you have become interested in all that concerns your little flock. You begin to grasp the wholeness of their natures. You ascertain the peculiarities of each member,—their trials, temptations, privations, labors and pastimes. You live their lives over with them—you go down into their shadowy experiences and bring them up. You know their associations, helps and hindrances, and Christ-like you give yourself for their redemption. In short, for the time you are with them, you will be all a loving parent can be, except in name.

But now that the school is dismissed, we are not to suppose that the connexion between you and the members of your class is severed. It is only attenuated. The cord still holds. Your interest in them is a *living* interest. You show it when you meet them during the week days. You meet them in their homes—you know their parents or guardians and thus draw the whole family towards you. Coöperation is secured, and thereby many a heart-string will be touched by invisible fingers, and harps which had hung in silence on the dim walls of neglect will vibrate with celestial music.

When the shepherds among the Alps would lead their flocks through difficult paths and to greater heights, they carry the lambs in their arms and then the flocks are sure to follow. So will parents often enter into life because their children go before. The woman of Samaria related her interview with Jesus at the well, with such earnestness and pathos, that she drew others to the spot where the weary one sat, and they in turn drew him to their homes; and through personal communion many accepted him as “the Saviour of the world.”

If, in like manner, the children may become interested in the exercises of the Sunday school—in the beauty and excellence of the instructions imparted to them, and in the pure Christian spirit and life exemplified in their teacher, then will other members of the home find their way to the nursery of the church, and so into the kingdom of Christ.

3. *The Rewards.*—That the laborer in this department is worthy of a corresponding reward, there is no doubt. Nor

can he fail of it. It may not come in the shape which low selfishness might anticipate, — better that it should not. Otherwise the office might as well be abolished so far as Christian results are concerned. But let the teacher be sure of his attitude and motive, and “he shall in no wise lose his reward.” He begins by opening his heart towards his pupils — he awakens the sense of duty within himself, and by thorough consecration to his work, grows into a love for them which refreshes and expands the best elements of his nature till he is all aglow with the divine life, and the kingdom of heaven is within him.

No man can exercise his faculties rightly, without increasing their strength and capacity. No man can so thoroughly understand the truth he believes as when he attempts to teach it to others. So that, while the teacher labors to advance his pupils, he himself, is unconsciously receiving the best fruits of his endeavors. And the beauty of it is, that, the more earnest he is to bestow all possible good upon them, the greater is the reaction upon himself. Never was a truer word spoken than this, “it is more blessed to give than to receive;” and no man has greater confirmation of it, than the devoted Christian teacher. Selfishness cannot comprehend this; and they who enter the Sunday school as laborers without giving their hearts to the work, will pass it by as something written for effect. But those who work lovingly and patiently will say the half was not told them. The fruits gathered by their little ones will be as seed sown broadcast over the fields of humanity, the joys of their own souls will be multiplied, and the benediction of men with the approbation of Heaven will linger with them as perpetual sunshine.

REPEATING prayers may answer the *letter* of the law, but *praying* with the heart giveth life. Earnest prayer *for* and *with* our pupils, will aid the teacher to develop the spiritual faculties of us all.

TRUST IN GOD.

WE all need it, I hope we strive for it; but how shall such an attitude of soul be attained? Manifestly, we cannot trust in beings like ourselves, any farther than they appear to us to be *trustworthy*. We cannot trust at will—we can only *feign* that. I know that some Christians take expressions of trust in God from the lips of the dying, as a sign of their acceptance with him, when, but for these, they would give them up as lost. Yet how can we claim a reward for that which is the natural and necessary fruit of the knowledge of God? We might as well ask a reward for loving the good or admiring the beautiful.

We trust in men just in proportion to our own conviction of their goodness,—its purity and breadth. If they are good to us, we may be gratified, but we do not confide in them, because they are partial to ourselves. If there is not room in their hearts for entire humanity, we accept our portion with a little underlying suspicion. However generous to us, a man may be, if he be niggardly to others, ours is only a commercial trust. The tables may turn,—“the ins go out and the outs come in.” Only as we see him true to the very core,—absolutely just,—unselfishly good,—do we place entire confidence in him.

When I was a school-boy, it may be eight or ten years of age, our teacher made it a rule to give a penny to the scholar that stood at the head of his class the largest number of nights in the week. As he taught six days for a week, it sometimes happened that there would be a tie, and the parties would draw lots for the prize. Well, it chanced that another pupil and myself were balanced. The teacher took a couple of slivers from the wood, and holding them between his thumb and finger, presented them first to me. I touched one and it seemed *firm*—I took hold of the other and it was *loose*. *I drew the penny.*

The reader will at once see, that, although a penny was of great value in my youthful estimate, my *supposed* good luck did

not absolutely increase my reverence for my teacher. Every teacher and every parent might profit by the lesson. They should know that the slightest approximation to partiality will be fatal to that sweet trust without which there is no heaven. I do not mean that children are to be treated upon the dead-level system. The most needy should receive the largest attention—the weakest, the most help. But would the enemies of Jesus have had more confidence in the purity and integrity of his character, if he had joined them in accusing the woman and despising the “publicans and sinners?” There is a “native sense of honor and right” in the human soul, and no man’s confidence is won by outraging that.

The philosophy of trust is the same, whether God or man be the object. And if you would secure the trust of childhood by being worthy of it, secure it for your heavenly Father by unfolding the divine character in all its tenderness, and in its equal love. Herein appears the superiority of Universalism. Among all forms of religion, this can best “justify the ways of God to man.” It begins with a perfect Deity. One who has no attribute which we should desire to change, nor from whose operation we should ask to be shielded. It never suggests that, if we love Him he will love us; but rather that, “we love him because he *first loved us*.” It does not propose to render him accessible through costly oblations, but to find our way to him by the rivers of his love. So man will “trust in him and not be afraid.”

One thing more. As the student rises from lower to higher planes of thought, and finds present acquisitions a help to those still to be reached, so your pupils may reach the sublime attitude of trust in God, through confidence in you. Our theological views and Christian attainments are affected by our experience with men. If we have no trust here, it will be hard to find rest in God. Reverence for earthly parents and teachers is so much gained towards reverence for God. The soul’s *habit* in its earthly relations, affects its acquisitions in its higher range of endeavor. You will thus see that, you may so work for

children in reference to the humblest and commonest duties of life, that they will be making constant progress towards the life in God.

A SUPPOSITION.

SUPPOSE a young man, just entering upon the theatre of active life, should ask himself the question, "how can I make myself most useful to my race?" It wouldn't be a very strange question, would it? But it might not be the easiest thing to answer it, there are so many ways in which we may be useful, if we will. But suppose further, that he should say to himself, "well, I cannot see all the paths open to me, but there is one of which I have no doubt. I can find a place in the Sunday school, where I think I can be of service. I will offer to take a small class of boys and do the best I can for them."

He carries his resolution into effect, and a noble one it is. Henceforth his Sabbaths are to be devoted in such a way as to benefit others as well as himself. He has not waited to be invited, urged, entreated to come in; he has not taxed his ingenuity for excuses; he has said nothing about having to work so hard all the week, that he has no time to himself. The truth is, instead of pursuing the common path, asking how he may contrive to "enjoy himself," he has, like the saintly Howard, forgotten himself in his ambition to be useful to others. Let him work on. He will make his mark on those young hearts—on the teachers—on the school—on the community. He disdains to live for himself alone, and so lays his sacrifice on the world's great altar.

Look again. A year has passed and he is still at work with those boys. They have grown larger and he has become wiser. He just begins to realize the greatness of his work. He doubles his resolution. He says, "these boys are very susceptible to outward influences,—their virtue is in constant peril, and I must try to increase their interest in the Sunday school. If others sow tares, I must pull them up and sow the more wheat.

I believe the ground may be preoccupied. I will not spend too much time in giving caution, — I will work on the positive side of human nature. If ‘Satan finds some mischief still for idle hands to do,’ I will try to furnish better employment, and leave him no chance for success.”

I cannot tell all that this teacher does to accomplish his beneficent purpose; but I can tell you he will do something more than attend to the set lesson. He has some scholars who don’t get their lessons, always; but in nothing disheartened, he plies his ingenuity to reach and hold them to *some* line of thought and action which shall conduct them at last to the central truths he would impart. It is his motto to “make capital out of difficult cases.” “If the iron be blunt, then doth he put to the more strength.” This would not probably be so, if he had entered the school reluctantly and temporarily. He put his heart in the work, entertained no thought of leaving the school, and now the greater his difficulties the more determined he is to push on to victory. He believes in the “final perseverance of the saints,” and is unwilling to confess, that, with God on his side, he is not a match for boys between “eight and sixteen.” He knows that he is not limited to the Sabbath, and to an hour or so a week. Being attentive to his secular calling, prompt in the discharge of duty there, he manages to get a few moments which he gladly improves, now and then, for the special benefit of his class. Thus, by dint of unremitting effort he deepens his own conviction of truth’s power, grows stronger and stronger till failure seems scarcely possible, and he succeeds.

He keeps a record of his pupils. As one by one they leave the class and their native place, to enter upon the duties of a wider sphere, he follows them, knows their goings, rejoices in their prosperity and sorrows in their misfortunes. Their places are filled by others (for such a teacher never wants for scholars), and he toils on with spirits refreshed by success, and from that class there graduates many a noble young man. His old age is gladdened with the memory of heaven-blessed labor, his

mind's eye sweeps the field where the seeds he scattered have germinated and multiplied, and with lips tremulous with emotion he says, "thank God, I have not lived in vain."

Lives like this are rare, but they are possible, and we pray God they may abound more and more.

WHAT SHALL WE TEACH?

At first thought, it would hardly seem necessary to ask or answer such a question as this. Nevertheless, as there are different opinions about it, we suppose there is room for discussion. We say, then, teach the principles of Christianity. Unfold, as far as you comprehend it, both the letter and the spirit. The one you should carry in your head, the other in your heart; and they should be so intertwined, as to communicate strength both to the intellect and the soul of your pupil.

It is sometimes said — "No matter what a man believes, if he only *acts* rightly;" and Pope is often quoted that the opinion may have poetic seasoning, —

"For modes of faith, let graceless zealots fight;
His can't be wrong, whose *life* is in the right."

We have no fellowship for this sentiment. It gives no scope for the "reasoning head." It assumes, that, the reason or motive for doing is of no consequence, so long as the work is done. That, whether it be done through fear of loss, or hope of gain, here, or hereafter, — from a sense of duty, or from love of approbation, it is all the same. The life being right, the faith must be, also.

All this is refuted by the teachings of Christ. "Ye shall know the truth, and the *truth* shall make you free." Would it be wise now to say — "no matter whether a man believes the truth or not, provided he only becomes free?" "Ay, there's the rub." *Can* he be free while destitute of that which alone has power to make him so? *Can* a man's life be absolutely right, outward and inward, in form and substance, in root and

branch, while he has no perception of the relation of things, and goes not back in faith to the Great First Cause? No, a man's life is not right in the fullest sense of the word, till it becomes the legitimate expression of an inward nature justly balanced, and arranged harmoniously with the divine perfections. He cannot live the true life, in motive and form, till he becomes a child of God, bearing his likeness; and we should not expect him to be all this, without his knowing God. It is the statement of Peter (2d. ep. i: 3), that God hath given to us "all things that pertain to life and godliness, *through the knowledge of him who hath called us to glory and virtue.*"

It is, therefore, of the utmost importance, that, in building up Christian character, we strive to educate all the powers which have any essential *connection* with character; and surely the mind must have its needed supply. It is not a Protestant doctrine, that, "ignorance is the mother of devotion," nor can it be an intelligent conviction with any believer, that it is a matter of indifference whether we believe one doctrine or another, or, which is about the same thing, whether we believe anything at all. Those who "died in the faith," in their dying reproach such a sentiment. The blood of martyrs condemns it; for they did not perish because they lived rightly, but because they maintained certain doctrines.

We must, then, teach the *doctrines* of Christianity to the young. And, satisfied as we are, from the breadth of its promises and its charity, that Universalism is synonymous with Christianity, we insist upon it as a duty, that we should teach its doctrines literally as well as spiritually, that the child as well as the man, may be "thoroughly furnished unto all good works." We must not hesitate to be denominational in our intercourse with the young. We would not thus depreciate the good in other communions; we would not be blind to things in which they excel us, but simply insist that our organization is best adapted to carry out the principles of the gospel as we understand them. The sensible and catholic teacher can do this without breathing the spirit of bigotry and intolerance, and without

narrowing that charity which "hopeth all things." Nay, it furnishes an opportunity and an occasion for the more effectual cultivation of that very spirit, which, overleaping the yet necessary partition walls that separate the Christian community into families, unfolds the sublime spectacle of diversity in unity. "God setteth the solitary in families," by the ties of nature; and by a similar law of the spirit, he brings kindred minds into one communion and gives them their appropriate work.

Let the Christian world, then, continue in its sub-divisions, all working to one end, by "diversities of operations," and let the Universalist child understand that we have a post assigned us in the grand army of progress, which we should not willingly resign. Our special mission is to show the Father, as the Hope of the world through Christ, and to lift men into joyous communion with him as their best Friend. By his character as revealed in nature and the Bible we must interpret whatever is mysterious in human experience, and whatever passages seem "hard to be understood." Let us exalt the Lord our God, for thus, only, can *humanity* be exalted.

Said a brother, "I don't like your ground of fellowship; you require men to accept the Bible; whereas, all I think you ought to claim is, that a man be true to the *spirit of Christianity*." Well, my brother, how do we know what the spirit of Christianity is, except as we find it portrayed in that same book? And he could not tell. What folly! prate about the meaning, — the *spirit* of a record, yet refuse to go to the record as a test! For my part, I will look for the almond in the shell where it grows; I will look for the spirit of a man in his language as well as in his life. We believe the Bible clearly and designedly asserts the doctrine of universal salvation, again and again, that the spirit of this doctrine is the very life of divine revelation, and that, to teach the child thoroughly, and unfold harmoniously his intellectual, moral, and spiritual nature, requires a full exposition of the principles from which our sublime conclusion flows. Universalism, I know, can be successfully maintained on the ground of probability, of reason; and with this, perhaps, some minds

are content. But positive testimony, showing it to be more than probable, establishes a deeper assurance. And if we would not be ashamed of the gospel of Christ, let us not be ashamed to look for it in its original garb, nor be weary of affirming it by the ample testimony of God's holy word.

LITTLE JOHNNY.

I WILL relate a few incidents connected with the life of "our little Johnny."

It seems as though his powers of comprehension were beyond his years, and yet, why should we be surprised that such pure, innocent creatures should be able to teach us who have, with our years, grown careless and indifferent to the great principles so plainly revealed to us in nature.

When Johnny was three years old his parents took him to an orthodox meeting, (it being near home), but he would not stay, and was never contented until he came to our school, and also listened to the preaching in the church above. He soon began to tell what he believed, and he wondered how any body could hate God or be afraid of any of His acts. During the same summer, when there was a heavy shower, seeing his mother showed some timidity, he said to her, "Don't God love us?" She told him, "Yes." "And don't God make it thunder?" She again answered, "Yes." Then said the little fellow, "You mustn't be afraid." There was confidence that many never enjoy.

When six years old he one day attended a Methodist meeting, and, on coming home at noon, expressed his unwillingness to go again, giving as his reason, "that he did not believe what the minister said." When asked what he meant, he said, "Mamma, the man said that God hated sinners, and when they died would send them to hell." He looked almost indignant at the idea, and again affirmed his disbelief of such sentiments, and he could give a reason for his hope.

He is a prayerful child. When far from home, as the sun was setting, he stood by the window watching the scene without, and the pearly tear-drops glistened in his loving blue eyes; when asked the cause, he said, "I can't see my father to-night," and so his little heart was full of grief. After a short time, a new thought came, and his countenance brightened, as he said: "I can *pray* for him, and I will every night while I am away, that God will take care of him till I go home." At one time, when he, by accident, hurt his little brother, he went by himself and prayed to God that his brother might not die.

Every night and morning he prays, and he tried to teach his little brother to pray. He placed him in what he thought to be a proper position, and then told him to repeat, after him, the Lord's Prayer; but to all his entreaties, Willie's only answer was, "Me can't, me is too little." Then he tried to reason with him; "You're not too little, God takes care of you as well as me." "What do you pray *for*?" says Willie. "O," says Johnny, "at night I ask God to take care of me while I sleep, and in the morning I thank him for taking care of me."

What an example he has set us, of Christian trust and confidence, ever going to God, whether in joy or sorrow, and acknowledging that all his ways are just and right. Here is spiritual development in an infant mind,—“of such is the kingdom of heaven.”

Let us strive to aid each other in spiritual growth, and in no one place can we do more in this direction than by earnest work in the Sunday school.

EIGHT TO SIXTEEN.

UNDER this caption Dr. Hall writes, as follows, viz:

Lord Shaftesbury recently stated in a public meeting in London, that from personal observation he had ascertained that of the adult male criminals of that city, nearly all had fallen into a course of crime between the ages of eight and sixteen years; and that if a young man lived an honest life up to

twenty years of age, there were forty-nine chances in his favor and only one against him as to an honorable life thereafter.

Thus it is in the physical world. Half of all who are born, die under twenty years of age, while four-fifths of all who reach that age and die before another "score," owe their death to causes of disease which were originated in their "teens." On a careful inquiry, it will be ascertained that in nearly all cases, the causes of moral and premature physical death, are pretty much one and the same, and are laid between the ages of "eight and sixteen years." This is a fact of startling import to fathers and mothers, and shows a fearful responsibility. Certainly, a parent should secure and retain and exercise absolute control over the child until sixteen; it cannot be a difficult matter to do this, except in very rare cases, and if that control is not wisely and efficiently exercised, it must be the parent's fault. . . . Hence the real source of ninety-eight per cent of the crime of a country such as England or the United States, lies at the door of the parents. . . . As to the early seeds of bodily disease, they are nearly in every case sown between sun-down and bed-time, in absence from the family circle, in the supply of spending-money never earned by the spender, opening the doors of confectionaries and soda-fountains, of beer and tobacco and wine, of the circus, the negro-minstrel and the dance. Then follow the Sunday excursion, the Sunday drive with easy transition to the company of those whose ways lead down to the gates of social, physical and moral death.—*Journal of Health.*

I believe the foregoing statements are substantially true. I have long since and many a time uttered cautionary words in regard to the uses of the evening. In the darkness, or in the dimly-lighted street, the young lad will hear and see what he seldom hears and sees in day-light. Men love darkness, when their deeds are evil. The youth becomes accustomed to vulgar and impure language without the consciousness of shame, when the eye of purity is not present to trace the blush; and night after night, without suspicion from parent or friend, their virtue is undermined and only waits for temptation to become a wreck. Why will parents allow their children such latitude at such an hour, when the slightest reflection is sufficient to show the greatness of the danger?

The Sabbath, too, the best (or worst) of all the seven,—why will not people see, that spending the day irreligiously is fraught with sad results? Look into the saloons and livery-stables and see the young men that gather there, lounging upon benches

and buffalo robes. What can you expect of them? Compare such places and employments with what you will see in the pleasant vestry, where, neatly clad, the children hymn the praises of God and the Lamb, and faithful teachers strive to plant seeds of divinest virtue in the youthful soul.

"Eight to sixteen!" O, parent! O, teacher! Seize the golden opportunity. Crowd those years with labor that shall secure the precious ground from noxious weeds, and dedicate all its wealth to the faithful Husbandman. Consider no sacrifice within your power too great for the end in view. Premature death and life-long suffering may be averted by timely caution and unremitting labor.

AN AGED TEACHER.

BEING in Hartford, Ct., a few years ago, I visited the Sunday school connected with the society over which the venerable Dr. HAWES has so long presided. It was a very large school, in excellent order and admirably supplied with means to make the labor efficient. But I was especially interested in listening to the efforts of an old gentleman who was teaching a class of young men near the pulpit. On inquiry, I learned it was the chief justice of the supreme court of Connecticut. He must have been about seventy years old, and yet he was apparently as enthusiastic as if he had been in the prime of life.

When I have witnessed, elsewhere, the reluctance with which men labor in this work, and especially how common it is to leave it mainly to a few *young* men, with a larger number of females, I have asked myself if our people did not fail to appreciate their religion. Dr. HAWES' Sunday school evidently was not kept in its prosperous condition by the constancy of his personal attention;—it was his rule to visit it only once a month;—but by the hearty and general coöperation of his people. Or rather, it would seem that they assumed the chief responsibility of its management. I appeal to Universalists everywhere, and

especially to parents and guardians — Do not leave your children to be religiously educated by those scarcely in advance of them either in years or in Christian attainment. It is a shame that the best religion should receive the least attention, and that the broadest theory of good-will should be left to the weakest practical application. Dr. CHANNING truly said: "The most gifted in our congregation cannot find a worthier field of labor than the Sunday school. The noblest work on earth is to act with an elevating power on a human spirit. The greatest men of past times have not been politicians or warriors, who have influenced the outward grandeur of kingdoms; but men who by their deep wisdom and generous sentiments, have given light and life to the minds and hearts of their own age, and left a legacy of truth and virtue to posterity. Whoever, in the humblest sphere, imparts God's truth to one human spirit, partakes their glory. He labors on an immortal nature. He is laying the foundation of imperishable excellence and happiness. His work, if he succeed, will outlive empires and stars."

WANTED. — A number of Christian men and women to take charge of classes in Sunday schools. Permanent situations given and the highest wages guaranteed. Applications may be made at any time, and at any place where Sunday schools are in operation or where they ought to be. The door is open to all sincere believers in the Fatherhood of God, the Brotherhood of man and the redemption of humanity through the Christ of the Gospels, and who have attained to years of discretion. As a general rule, only about three hours of labor, weekly, will be required, — one-half to be devoted to preparation, and the remainder to exercises in the class, to which may be added, a few calls at the homes of the pupils in the course of the year.

Persons who cannot serve more than three months will be accepted, though a much longer term would be preferred; and

without being justly liable to the charge of selfishness in the matter, we advise all applicants to enter for the longest period which they can command. Our reasons are these ; first, the pleasure derived from the work will correspond to the success they meet with, and their success will increase with their experience. Second, in teaching others they learn for themselves ; so that, the longer they labor the more they will be enriched, and the better they will be fitted for every duty and for every place. Third, the influence of their example in becoming permanent and constant teachers would be salutary upon the whole school, and would especially help to check the inclination (so frequently witnessed) to leave the school, by those who have just reached the point where they most need, and where the school could be of the greatest service to them. Lastly, they would enjoy an increasing sense of the approbation of God and good men, and live forever in the love and esteem of their grateful pupils. This is our advice after witnessing the goings of mankind for nearly half a century, and after nearly thirty years' experience of the utility and need of the Sunday school.

AN ILLUSTRATION

WHEN a man has a fever, people say he is sick. They little realize that he has been sick a good many weeks. He may not know it himself. His decline was so gradual, that, although he was only conscious, occasionally, of feeling a little dull, having now and then a wandering pain, and sometimes being oppressed with a sense of heaviness ; yet he did not dream that all this was a mustering of the elements to accomplish his overthrow. The fever is the culmination of incipient causes, and speaks in concentrated tones what had been repeatedly *whispered* before.

I think it is so in the moral world. Little by little men diverge from uprightness. Their friends see no alarming changes ; they, themselves, are scarcely conscious of them. They have no thought of educating themselves into some great

wrong. When they think of the matter, they doubt if there is anything serious in it, anything especially censurable; and so they continue till some great temptation meets them, and then they go down. The world stands aghast at the spectacle, and, generally, it is supposed, that this was the first fall. But the truth is much more likely to be, that they began to go down long ago. As JOHN NEWTON says: "We are surprised at the fall of a famous professor, but, in the sight of God, the man was gone before; it is only *we* that have now first discovered it. 'He that despiseth small things,' shall fall by little and little."

Again, the sick man must get well before he can tell how sick he has been. He says: "I can look back to the time long before I called myself sick, and see how miserable I was. Every duty was a burden. It seemed as if there was the weight of a world on my shoulders, and it required all my resolution to make an effort at anything. Now, I am so well, I feel like the boy who said he could turn the house over if he had only a mind to try."

Similar is the experience of him who has been *morally* sick. He says: "I don't see how I could have been blind so long. I tried to persuade myself I was not sinning much, and that it would not do much harm. Still, I was restless and unhappy, without allowing myself to think that *sin* was in the way. Now, having obtained light and help from God, and consecrated myself, body and soul, to his service, I just begin to see what a slave I was. I was *willingly* blind. In God's light I see light."

He only who has passed from slavery to freedom can fully comprehend the difference between them.

CHILDREN'S INFLUENCE. — I once met the Rev. Mr. P. an Episcopal clergyman, — a very excellent man, — in one of our public schools. As we were about to retire, I remarked to him that I should be glad to meet him in the schools often. He said in reply, that he had been thinking of the matter, himself, and

resolving that he would do so: "for," said he, "I feel the need of the influence of children." He was, perhaps, forty years old, and unmarried; but he showed his knowledge of human nature and its needs. Very many, I think, need to mingle with children, and even parents with the children of others. It would do them good,—they would understand their own all the better for it. My friend, alas! never came to school again. He was soon after killed in a railroad collision; but I would treasure the wisdom of his thought. May it help the reader to understand himself.

ALL ALONE.—A childless widow sat weeping over the loss of her husband. He had been killed through attempting to adjust the coupling of the cars, and his mangled body lay in the next room, prepared for burial. She was left poor, and an intimate friend and relative attempted to console her by saying, "I think it is fortunate there are not two or three little ones here to cry for bread." The poor broken-hearted mourner, whose eyes were blinded with tears, wrung her hands and exclaimed—"O, you forget that I'm all alone!" It was enough. My heart said,—thank God for little children. And since that day, I have not doubted, that little children are a beauty and a joy, even in the home of poverty. They help to keep the heart of philanthropy warm, while they grow strong for the support of the lonely mother, and by the severity of discipline, are fitted to beguile the weariness of her descending paths. They constitute a chain which binds her to duty, and occupy the heart which otherwise might waste itself in unavailing sorrow.

It is true, that, through extreme poverty, children sometimes fall into the pit of sin and crime; yet it is doubted if poverty does this oftener than wealth. In our land I should quite as soon hope a bright future for the former as for the latter. It is certainly easier for a christian people to bestow a competency upon the poor, than to neutralize the action of excessive abund-

ance. But while we may wisely pray — “give us neither poverty nor riches,” we will be glad when the tears of widowhood fall upon the “heritage of the Lord,” if perchance “the dew of affection” may thus make fragrant the blossoms still left in the garden of home.

SELF-CONTROL. — A young man, twenty-five or thirty years old, said the other day: “Neither my sister nor myself can recollect an instance when father lost his self-control, or, even spoke sharply to us.”

That father had lived to be sixty-eight years old, and his emaciated form was then in the hall waiting for burial. This was a noble testimony. What a legacy in that simple fact to bequeath to companion and children! Nor was this trait associated with a character which lacked energy, — which was even, because it was passive. He was a man of more than common perseverance, and showed his resolute spirit to the last moment of consciousness. “He that ruleth his own spirit is greater than he that taketh a city.”

If we would act on other natures for good, if we would have every effort tell, we must control our own tempers. As the huntsman says, — “It is the hind sight of the gun.” If we fail here, we miss our aim and waste our strength.

A Quaker made repeated efforts to collect a bill, and each time received an unkind answer. At last, his debtor became exceedingly offensive and swore bitterly, hoping thereby to discourage his importunity. But the man who had made self-control a study could not be unhinged. He turned away with saddened expression, and said, — “Well, friend, God put thee in a better mind.” It was one live coal more upon the head of his enemy, it burned a little deeper than its predecessors and reached the quick. The bill was paid, and the sinner saved.

THE following lines were written by a young lady, after attending the funeral of an aged man, where she heard the minister say, that, in his youth, he pitied the aged because he thought them so near death ; but that now, in the afternoon of his life, he pitied the young who were so far from home. He believed that a true life was happiest in its evening.

I AM GROWING OLD.

My sun glides down, from the heights of noon,
Like the rhythmic cadence of some sweet tune ;
My skies are rich, with the sunset's gold.
And friends, dear friends, I am growing old.

My locks are white — with the autumn rime
That comes in the beautiful harvest time,
When we joyfully garner the sheaves of gold,
And bless the year that is growing old.

There are flowers that blossom, and loves that fling
Their radiant beauty o'er life's young spring.
But the gifts that the harvest years unfold
We only know who are growing old.

Some flowers are withered, and sweet hopes dead,
But dearer blessings are on me shed.
And closer the Infinite arms enfold ;
Oh ! sorrow not that I'm growing old.

One blessing more, or one sorrow less,
I had missed some shade of his tenderness ;
Some beautiful treasure that now I hold,
Oh ! gratefully, gladly, I'm growing old.

Thro' the long long years I have sowed my seed,
My brothers upheld in their sorest need ;
Their faith I have won and their hearts I hold,
While, loving and loved, I am growing old.

It is proposed, from time to time, to publish in the *Teacher* brief accounts of the various denominational organizations specially intended for advancing the Sabbath school cause. This month we are able to present the following account of the MIDDLESEX SABBATH SCHOOL UNION, kindly prepared at our request by one connected with the association since its organization.

MIDDLESEX SABBATH SCHOOL UNION.

THIS Institution was first organized November 1857. The official Board consists of a President, six Vice-Presidents, Recording and Corresponding Secretaries, and Treasurer. W. H. Richardson, Junior, of Malden, was the first President of the Union, which position he held for two years. On his declination, in 1859, David Fairbanks, of Melrose, was elected to fill the vacancy, which post he still holds. J. M. Usher, Medford; Geo. T. Barney, Malden; Cyrus Hay, Stoneham; B. F. Bancroft, South Reading; Thomas Richardson, Reading, — *Vice-Presidents*. J. W. Fairbanks, Melrose, *Rec. Secretary*. G. T. Springall, Malden, *Corr. Secretary*. J. H. Green, Melrose, *Treasurer*.

The schools, composing the Union, are the Melrose, Malden, Medford, Stoneham, West-Cambridge, and the two Readings. The West-Cambridge school was not included in the original formation of the Union, but was admitted during the second year of its existence.

The basis of the Middlesex S. S. Union, is similar to that of the Boston Union. Its constitution, by-laws, and methods differ only in such features as the peculiar situation of the two organizations seem to demand. From its inception until now, the Union has conducted all its meetings by discussions bearing upon the interests of the Sabbath schools. Not a single lecture or sermon has ever been delivered before its members, neither have essays, with but two exceptions and those by ladies, been read. For the first two years, questions were regularly submitted, either by the President, or by the school at which the Union held its last session; these questions or propositions are discussed at each subsequent gathering, thus affording sufficient time for a thorough examination of the proposition before its presentation. Latterly, the Board of Government has met two weeks next preceding the meeting of the Union, and provided subjects for consideration. The method of allowing each school, in turn, to present questions for discussion has been so fully tested, that its practicability can hardly be questioned. The discussions have been most serviceable. Oftentimes, the peculiar wants, difficulties and demands of a school, being presented in the form of a question or proposition, have been met, and such suggestions offered or explanations made, as to materially serve the interests of all.

Another important result of such discussions is, that it calls out the speaking talent of the teachers, excites a healthy emulation among members, and thus contributes to their personal culture, rendering them more worthy and more successful laborers.

That the Union has been productive of great good, is too plain to be questioned. Its meetings, generally, have been crowded to overflowing, and, with but few exceptions, the most intense interest has been manifested in its proceedings. Occasionally, some question will creep in not quite pertinent to the living wants of the hour; but such are only rare exceptions to a golden rule. So long as teachers and ministers are fully alive to the vital importance of the best methods of imparting early religious culture through the medium of the Sabbath school, so long will Sabbath School Unions be hailed as important instrumentalities in this Heaven appointed work.

THE SABBATH SCHOOL CAUSE IN MAINE.

OUR friends in Maine seem to be fully aware of the importance of the Sabbath school movement. On Tuesday, August 14th, a mass meeting of Universalists was holden at Portland, for the consideration of the claims of the Sabbath school cause, and for the promotion of its interests. Large numbers were present from various parts of the State.

The following resolutions were unanimously adopted, as expressing the sense of the meeting;—we commend them to our readers as worthy of careful consideration:

Resolved, That the religious training of our children requires that we cherish and improve our Sunday school, with Christian fidelity.

Resolved, That the just analogy of all efficient educational institutions indicates;—

1st—That more time, and more appropriate hours than is the usual practice, be given to its exercises.

2d—That means be devised for the better preparation of our Sunday school teachers, for their important and responsible duties.

3d—That all, superintendents, teachers, and parents, should exert themselves more faithfully to secure a larger and more constant attendance of our children.

Resolved, That we recommend our societies to make particular inquiry whether it would not be well so to revise the order of Sunday services as to devote one-half of the day to the Sunday school.

Resolved, That the Christian education and well-fare of our children, require a more general and deeper interest on the part of parents in the Sunday school.

Resolved, That Sunday school instruction is not to be regarded as a substitute for, but an auxiliary to, home instruction; and that it should be the endeavor of all our pastors, superintendents, and teachers, while faithful in their labors with the young, to awaken an interest in the hearts of parents in behalf of the religious culture of their children, at home.

Resolved, That a commendable and efficient means of increasing the size and usefulness of the Sunday school, is *personal* effort among the neglected ones in the community.

Resolved, That we commend *The Christian Teacher*, a publication recently established in Boston, by the Universalist Sabbath School Union, to the cordial patronage and support of the teachers and friends of our Sunday schools.

THE UNION CONFERENCE MEETING.

THE August Conference Meeting of the Union was holden at Chelsea, Sunday evening, the 19th. The place of meeting was changed from East Cambridge at the request of friends in that town, their pastor being absent from home.

The subject presented for consideration was "Regeneration." Remarks were offered upon this topic by Rev. C. H. LEONARD, Bros. J. M. LINCOLN, N. BODWELL and THOS. A. GODDARD, of Boston. We have not space for full reports of the different addresses, and can only say, that the general tone of the meeting was excellent, and the thoughts advanced such as to be of much benefit to those present.

THE MYRTLE. — We did intend, last month, to say a word about "The Myrtle," our Sabbath school paper for children, which, in July, commenced another volume; but other matter crowded out our notice. It is a little late now to greet the new volume, but still we cannot refrain from offering a word in its favor. It aims to do for the children what *The Christian Teacher* desires to do for the teachers, — quicken their religious life, and render them more worthy of living and working in this busy world, — and we therefore feel toward it a fraternal regard. Published by Bro. JAMES M. USHER, and under the editorial charge of Bro. J. G. ADAMS, it has, during the past year, been improved in every way, and will now compare favorably with any similar publication in the country.

Editor for October number — Rev. E. C. BOLLES, of Boston.

HUNTINGTON'S

"RELATION OF THE SUNDAY SCHOOL TO THE CHURCH."

THIS subject appears to enter much of late, into the councils of all the sects. Sometimes it runs into hints of a family quarrel between the members of the same communion, when conservatism, so-called, begins to whine at the supposed ambition and encroachments of the Sunday school. Sometimes it converts "Union" into disorder, as in the experience of the recent Convention at Worcester.

Dr. HUNTINGTON, like all men with a new born faith and spiritual alliance, is anxious to draw blood in the battles of his church. And he has found already, in the answer to the trenchant strokes of his last address, that others are as much in earnest to draw blood from him. *Disappointment* may possibly sharpen their swords. A little while ago Venus, Juno and Minerva all smiled at him, and magnified their theological beauties to his eye. But he has made the choice of Paris; and because Venus has got the golden apple, Juno and Minerva will hate him evermore. For the most "evangelical" of all the goddesses, at times, does *that*.

He has said nevertheless some precious things in these published pages. We do not join his critic, Rev. Mr. Williams, in objecting to the brevity of his logic or the fewness of his "proof texts." The *incidental* of the address interests us most. We are not certain that we think a great deal of the arguments on either side.

But our sympathies go certainly with Dr. H. in his magnificent passage which supposes the conversation of a mother and her child — and we believe that the mother *should* say to the little one's question, that it *is* a member of the church. We think that the application should be made however, much more broadly than its author makes it. And on the other hand, we dislike his reviewer's circles round this subject, and his evident wish to *damn somebody*. The address deals well with the relation of Pastor and Sunday School, with the disorders of the present library and

“exhibition” system—with the practical qualifications of a teacher. We would be willing to circulate it as a popular tract. We are certain that its abstruser elements, right or wrong, would take very little hold of the public mind, and that the comprehensible, lucid, and touching suggestions of its pages would do much good.

By the limits of our pages we are kept down to this brief notice. We wish that in our own circle, the fact of a vital union between the child and the church were held as strongly, if not exactly in the same way, as in the mind of Dr. H. We should like too to see the “gifts” of our fold in harmony; the “prophets” and the “teachers” on thoroughly good terms with each other, and no hand itching for the keys. This will be one step towards filling out the enterprise whose object Dr. HUNTINGTON pronounces “full of grandeur,” and whose interests he calls “inexhaustible.”

CHILDREN ought to see a serener and happier look on the face of the Church. The saints should worry less and sing more. The assurance of faith was meant to be more than a phrase of rhetorical unction; it was meant to be the normal and common state of good men and women.

“Dole not thy duties out to God,
But let thy hand be free:
Look long at Jesus; his sweet blood,
How was it dealt to thee?”

What a difference between the proper and sacred cheerfulness thus imparted into the companies of the young, and those mixed devices, half story-book and half theater, which are so often resorted to, to keep up the interest, or to while away the tedious monotony of the classes!—*Dr. Huntington's Worcester Address.*

VIRTUES all agree, but vices fight one another.

MINISTRATION.

ALL things and all beings, under God, are so bound together, that they must serve each the other; and, by this service, the Good and the True are carried forward, or the law of the Spirit fulfilled.

It is also true, that souls must coöperate, must do from choice the work which destiny points out. It at once elevates and humbles a man, to know that the great tide of things bears him on, and that the thread of his life is so woven into the great web that he must contribute to its strength and beauty; but God, in all the leading and discipline of his Providence, is calling him to mix his own will with the suggestions of the Spirit. Mutual service must become *voluntary* service. Why? Because ministration is the crowning condition of the soul's life. We "fulfil the law," or complete our inner life by work, by doing for others.

Of course we can do much for the world's true life, and for heavenly life in our souls, by lonely service. Some ways must be travelled alone. Some things must come by lonely struggles. There are desert-trials in every life. Each soul has its Gethsemane prostrations. For every heart there is an unshared bitterness, and an incommunicable joy. Many heights must be reached alone, on untried paths. And yet, life, true Christian life, cannot be filled out, or completed without ministration. The temple of character is composed of materials which many hands have brought. Or, to change the figure, no individual life is moulded into symmetrical form, except by contact with a great variety of character. The loftier stations, or the upper degrees of life in the soul, are reached by those persons who find the road which lies through the minds and hearts of the good and true. We cannot go to heaven alone. In other words, it is impossible for a man to work out the highest problem of the Spirit alone; and that highest thing for him to do, is to become heavenly himself. He must have help. He, also, must help. He must be a servant in a world where all are made to

serve. He must increase his own true life by giving it away to others. He must gain strength and deepness of soul by spending thought, and faith, and love.

If there is anything which characterizes heavenly life, any thing which makes it heavenly, it is *ministration*. The pure societies of the better world are quickened into no ecstasy, nor folded into external peace, but they move on swift errands of love, the highest in the divine order of being stooping to the lowest, and the highest wonderingly led in ways unknown and strange.

LUTHER'S HOUSE.

FROM the Palace Church I went to the dwelling of Luther. This was precisely at the other extremity of the town, and on the way through the long, drowsy, grass-grown street, I passed the house of Melancthon, a narrow, but still most respectable looking mansion, and indeed one of the best in the place. Its door is pointed Gothic, and very low, with two massive stone seats upon either side. It is now occupied by a professor of the still existing but slumberous Theological School of Wittenberg. Luther's own dwelling or room is situated back from the street, in the second story of what was formerly the old Augustine Convent, now the Theological School, and looks out upon the interior, shadowy, stone quadrangle. In most respects — the natural wear of time excepted — it remains the same as at his death. It is a small square room, with dusky fresco-paintings upon the ceiling, which is crossed regularly with antique heavy beam-work. The windows are formed of small, round panes of glass, about as large as tea-saucers. Over the inner door of the chamber is an autograph of Peter the Great in white paint or chalk, covered with a glass.

A tall German stove, said to have been constructed under the eye of Luther, and ornamented according to his direction,

with various scriptural and angelical devices, stands in one corner. Under the window, upon a slightly raised platform, is a rude chair or bench, called "Luther's professor's chair," and before it is a heavy oaken table with a broad, square top supported upon a rough standard and pedestal. This table has been most lamentably hacked by visitors, and even its sturdy German frame groans with such deep wounds. In a glass case, are shown needle-work patterns of Luther's wife, the high-hearted Catharine de Bora, one of them being a portrait of her husband, Luther's beer-cup, psalter, and various other relics, as well of the burgher as the professor. While examining the room — whether it occurred accidentally or purposely I know not — some one in the court below commenced playing "Luther's Hymn" on the horn. It was as if Luther's great spirit were breathing its welcome and its blessing to a stranger from a strange land, and harmoniously testifying that the love of God is not confined to one land, or age, or people, or tongue. — *Notes of a Theological Student.*

HOME AND HAPPINESS.

HAPPINESS is to be attained in the accustomed chair by the fireside, more than in the ordinary occupation of civic office; in a wife's love infinitely more than in the favor of all human beings else; in children's innocent and joyous prattle more than in the hearing of flattery; in the reciprocation of little and frequent kindnesses between friend and friend, more than in some occasional and dearly-bought indulgence, in the virtue of contentment, more than in the anxious achievements of wealth, distinction and grandeur; in change of heart, more than in change of circumstance; in full, firm trust in Providence, more than in hoping for fortune's favor; in a growing taste for the beauties of nature, more than in the fee-simple inheritance of whole acres of land; in the observance of neatness and regularity, household virtues, rather than in the means of ostentatious,

and, therefore, rare display ; in a hand-maiden's cheerfulness, more than in the improved tone of politics ; and in the friendship of our next door neighbor, more than in the condescending notice of my lord duke.

Oh, think not meanly of the lowliest home, for on this side of the wall of the city of God there is, or ought to be, no holier place. God himself is therein ; human souls are therein ; the records of Christ's covenant are producible therein ; there is worship therein ; in each human being that dwells within it, there is going on in his breast that most mysterious, world-old, most momentous struggle between good and evil, sin and virtue, with their consequents, sorrow and bliss ; and, finally, in its chambers, deaths one after another must occur—mortality's solemn dismissal of its subjects, unto the king eternal, immortal, and invisible.

Judge not meanly of the spiritual capacities of domestic life ! The concentrated knowledge of whole libraries, of doctors most famous, of theologians most acute, of philosophers most accomplished, and of historians the most erudite ; the results of a whole life of painful study among books, and of diligent enquiry with the learned, invaluable as they are in themselves, and most essential to the well-being of society, are not to be compared with the insight into human nature, its spiritual laws, exposures, wants and satisfactions ; with the moral habitudes, the thoughtfulness, the self-possession, the sweet and even temper, and the familiarity in applying principles to emergent uses ; with the readiness of sympathy, and the tenderness of feeling, of which home is the proper school ; and in which domestic duties, discharged in the fear of God, are, if not the exclusive, yet by much the most efficient instruction.

It is out of the bosom of our earthly families that we are born into God's great family of heaven.—*Martyria*.

CHRIST deals with men, not as masses, but as individuals, and so dealing with men, he makes each man perfect and com-

plete in all his natural powers and capabilities; thereby he creates in every man a center of power. In the consummation of his influence, society would consist of perfected individuals. As many men, so many centers of power; and every center of power would be so formed that while it accomplished its own functions and sufficed for its own purposes, it would put forth light and heat, and send forth light and heat, to irradiate, warm, cherish and strengthen others. Thus *missionaryism* is the simple expression and the natural result of *individualism*.—*Dr. Beard.*

THE USE OF SPEECH.

“Speech was given to man to conceal his thoughts.”

This bit of satire goes the rounds of the papers every three or four years under the name of Talleyrand as author, and we have said it; but the following extract from South’s sermon, “The Wisdom of the World,” (vol. 1, p. 140, Am. Ed.) is probably the original:

“In short this seems to be the true inward judgment of all our politic sages, that speech was given to the ordinary sort of men, whereby to communicate their mind; but to wise men whereby to conceal it.”

We cut this from the *Boston Journal* some months ago. The quotation is indeed a famous one. It may be a dangerous one too if we do not remember, that South never meant to indorse it. It is the “wisdom of the world” as he shrewdly enough says, but he preaches his sermon to remind us that such wisdom is after all but “foolishness with God.” 1 Cor. iii. 19.

To conceal our thoughts! What thoughts? *The bad ones* which fester more or less in every soul? We do not want to *conceal* them, we want to *root them out*. If there was a devil, as the pagans fancy, just the use he would make of speech would be to cover up his wickedness of heart. He would use soft words, fine speeches, and be an adept in the arts of courtesy. And man gets an *unhuman look*, (we will not call it by any harder name), when as an intriguer, politician, diplomatist, or schemer he abuses God’s great gift of language to the vile deception of his brother.

If you throw a blanket over a tiger you know that you have not blunted a tooth, or tamed a single beastly passion. There is danger too, of his breaking loose, just like your bad thoughts that you have muffled up. And both will prove more savage from the temporary annoyance and restraint.

And our *good* thoughts ought not to be concealed. We have no right to cheat the world of them — they belong to all — they are a part of the common riches of the race. They are talents from God to be used in our stewardship for Him. Let us have anything rough, common, and homely, if it be only honest, rather than this frigid type of human fashion, that dries up sympathy, that represses enthusiasm, that stifles all natural play of emotion and using the veil of a cold, formal speech to conceal the thoughts that *will* come and burn in every earthly bosom, leaves the man like a hostile fortress, barred, gloomy and suspicious — a dreaded spot — near which love will not pitch its tent, and from whose shadows fly the flocks of peace.

Scarcely is there a worse use for the tongue than this concealment of our thoughts, unless it be profanity. We had better say nothing than a wicked or foolish thing — but we had better still have a good word in mind and speak it out. Antonelli the smooth and courteous hypocrite, or Napoleon the silent, brooding over grim and giant plans, may be very great types of worldly power in their way, but a poor parish minister, whose words revive the faint, and comfort the troubled, and warn the sinner, and carry life and love into hearts and homes, uses God's gift of speech to better purpose after all.

The use of speech is to set forth God's praise and glory. Not always formally of course — a Christian need not talk in prayers or hymns. But always, indirectly, at least — by right words, by truth, by candor, and love, and sympathy pointing with holy power even the conversation of life's most familiar hours.

To conceal our thoughts! why then did the revealing spirit rest upon the Pentacostal assembly in the likeness of "tongues of fire?"

Let David speak upon this matter: "The words of his

mouth were smoother than butter, but war was in his heart : his words were softer than oil, yet were they drawn swords." Ps. lv. 21. *But that is not the good man. He will say, "My tongue shall sing aloud of thy righteousness. O Lord, open thou my lips, and my mouth shall show forth thy praise."* Ps. li. 14-15.

THE wish, that of the living whole
No life may fail beyond the grave, —
Derives it not from what we have
The likest God within the soul ?

THE office of the Sunday-school teacher is a kind of delegated pastorate. He deals with the undergraduates of religion, he takes the spiritual meat which is served to the people generally, and, so to say, cuts it up for the little ones. The great thing to be taught is Christianity ; not in the artificial shapes that abound on every hand, but just as we find it in the simple text of Scripture. And when I say Christianity, I mean, of course, among other things, moral duties. These are a part, a vital and integral part, of what the New Testament contains. It is just as much a part of Christianity that the children should love one another, that they should be peacemakers, forgiving, honest, truthful, as obedient to any precept that can be found in the same grand system. Nor do I mean by the term Christianity to shut out all reference to a consideration of the wide field of illustration to be found in nature. He has the highest authority for availing himself of resources of that sort in the example of Christ himself, who walked with his disciples through the corn-fields and led them by the margin of the waters. Nay, Christianity cannot be perfectly taught, I think, except by the aids derived from the phenomena of nature. One who never saw or heard of the grass of the field, of the vine, or of the mustard-tree, could never explain intelligibly Christ's doctrine of God's providence, the Holy Spirit, or the kingdom of heaven.—*S. Judd: The Birthright Church.*

THE PURITAN'S BIBLE.—Surely a hundred unstudied Bibles are of less value than one studied, even if it be chained to the stone pillar of a convent. We believe that our fathers truly studied the Bible. The Puritan, both of old England and this country, bound the Bible as the old Hebrew did the law, upon his forehead, his arm, his heart. And this, in our own country, was when Bibles were very few in the land. For one hundred and sixty years, during the reign of eight English sovereigns, every Bible that was read in America came across the sea; and Jonathan Edwards drew his History of Redemption from an imported Bible, nor was it until the close of the eighteenth century that liberty to print Bibles in America was obtained; and thus “the Word of God” was “bound” to our fathers even until after our own civil bonds were burst.

PICTURES OF GOD.

WE should scarcely believe that Christians would attempt to *paint their God*. Light, dazzling and unbearable is a shadow beside his glory. Space inconceivable is all too narrow for his omnipresence. He is past measuring, imagining, expressing in any human way.

The early Christians felt this, and up to the twelfth century, they only indicated His presence by a hand stretched out in blessing or by rays of glory. After that, in painted missals and stained windows we have many *pictures of God*.

There are many classes of these pictures, and antiquarians know them by the form, &c., of the image. There are Gods with beards and beardless figures, God as king, sometimes with a crown—sometimes on the throne and holding the globe and cross, the sign of empire—and sometimes even God as Christ, with two fingers of the right hand stretched out giving the Papal benediction.

But the most grotesque of all these pictures is in a French glass window of the sixteenth century. God is seen, sitting in

heaven as an old man and a pope, with a tiara of five crowns upon his head, and holding between his knees for veneration a crucifix with a ghastly image of the dying Saviour!

What impiety of art! What must religion have become to glory in such works as this!

We have only the image of God in Christ. We cannot draw or paint even that. We can feel a little of its beauty when we get into the spirit of the Gospel. And eternity will not exhaust that study of the soul.

We can bring back the beauty too of the image of God in man—sin blurs and dims it. And when after our best efforts we compare it with the divine reflection in Christ, we begin to recognize the distance between man and his Creator.

ORIENTAL PROVERBS.

I.

Sects seventy-two, they say, the world infest,
And each and all lie hidden in thy breast.

II.

Two friends will in a needle's eye repose,
But the whole world is narrow for two foes.

III.

Oh, seize the instant time; you never will
With waters once passed by, impel the mill.

IV.

Boldly thy bread upon the waters throw,
And if the fishes do not, God will know.

V.

Forget not Death, O man! for thou may'st be,
Of one thing certain—he forgets not thee.

Dean Trench.

DOUBTS.

YOU will find, my friend, in your weekly Sabbath teachings, that every lesson, after a little, will bring you a fresh crop of doubts, or doubts disguised under children's questions and wonder, that you must satisfy or explain away. This will hap-

pen if you do your duty. If your instructions drop dead like October leaves they will not wake up any doubts at all.

Don't be afraid of these doubts. Don't hurry yourself into thinking that your class is in a bad way and will end in being a coterie of little infidels or rationalists. It is a healthy sign when your scholars begin to puzzle you with their interrogations. It shows that they are remembering and thinking all the time that they listen or read. If they did not do this, you might fill them up, like buckets, full of your good words and scripture verses; — but the buckets would be easily upset and where would the water be, then?

Beware of trying to stifle these doubts. Doubt is a kind of spiritual perspiration, that the active soul throws off — check it with a chill and the soul is thrown into perhaps a mortal fever. No experiment has been tried on a greater scale in human history than the forcible extinction of doubt. The powers of the earth have set their wits to the task of curing doubters — men, women, and children, bond and free, people and preachers. They have tried to frighten doubt away by awful threats, to beat it out at the whipping post, to starve it out in dungeons, to burn it out at the stake, to wash it out in the blood of public executions. And the end of all this infernal process, in the laboratory of ages, has been to settle the point that a doubt was never *murdered*. And you need not think after all this costly failure, that you will succeed in a quiet corner of the church with the lambs of the Christian flock.

But begin full early in your ministry of teaching to encourage your scholars to doubt. Show them how to *doubt in the right way*. Sometimes they will be puzzled at the verbal inaccuracies of our translation of the scriptures. A little careful study will help you to remove this trouble. Then again, children are unconsciously, yet continually, puzzling their brains with the germs of the very controversies that have divided the church for centuries and piled up vast and dreary mountains of theology. Show them the *limits of our human reason*. They must learn this lesson if doubt is to issue well for them — *show* them, not *tell*

them merely, that curiosity finds many dark corners in spiritual things, but no more there, than in the most open and positive natural knowledge. Never let your young inquirers get unreasonable in their questions. Keep them to the laws of common sense just as strictly as if they were studying a history or grammar.

To put the proper way of working into a form of greater precision — in your teaching, keep these points in mind.

1. That you give them the Bible not as a charm or supernatural talisman, but as the truth of God, expressed for human use, in what may be understood by the human student, i. e. in earthly language.

2. That being God's truth, it is not *the whole of truth*, but that truth of a spiritual nature which is necessary for the help and regeneration of earthly life.

3. That there is no form of spiritual truth capable of being so stated to man as that he shall not, even in childhood, be capable of asking more questions than the wisest teacher can answer, and raising problems that must remain on earth unsolved. So that it is the immense balance on the side of Christianity, and not its unchallenged course that will influence belief.

4. Keep your scholars from making anachronisms of themselves — i. e. *Old Testament* Christians.

5. Impress your charge, above all, with John vii. 17, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

6. Do not forget that the best solvent for all doubt is a sound faith in the infinite love of God. Try for years, if it shall take so long, to make your scholars sure and unwavering in this faith.

Finally, do not despair if you are not a perfect teacher. That will follow from your being yourself an imperfect scholar of Jesus. Doubts come and go while life lasts — they are a part of life's trials, though so nearly allied to life's glory in the reason. The inward baptism of the spirit only will put all at last to rest. We lie on God's bosom, in our best Christian estate, like uneasy, dreamful children — the world will have come into the noonday

of eternity where we can rest upon that love, in perfect trust and peace.

FRATERNITY. — There was a “semi-centennial Sunday school celebration” at Beverly the other day, (Sept. 5). The town was decorated and evergreens and flags made the streets quite gay. Over 1400 children followed the band in the procession. A collation, with speaking and appropriate songs were a part of the exercises — and not the least interesting event of the day was a visit to a house where the first Sunday school in Beverly was held, and which bore this inscription: “The house of Hannah Hill, the first Sunday school teacher in Beverly.”

The *most* interesting fact, if we may discriminate, was the *Christian fraternity* of the occasion. Orthodox, Unitarians and Universalists were all in the festivities together. In the hour of addresses, two Unitarian and one Universalist clergyman from Boston spoke to the children.

A lesson this of charity for other neighbors at work in the Sunday school. “Let brotherly love continue.”

“THE TEACHER” AT CINCINNATI.

WE have a letter from the superintendent of one of our Sunday schools at Cincinnati, Ohio, and regret that space is not left in this number for the whole of it. He says:

Through the kindness of some considerate friend, I have received the first and second numbers of “The Christian Teacher.” In my judgment we very much need just such a work as this. For, I am persuaded, that we have not made the duties and qualifications of the Sunday school teacher the subjects of so much consideration and reflection as their importance demands.

From my own experience in Sunday schools I know that in very many cases, our teachers need a higher estimate of their vocation. It is necessary that they *feel* within themselves, the worth of divine Truth in the formation of individual character; and any effort to elevate the office of Sunday school teacher in his own view is good, and well deserves the coöperation of every one who has the Sunday school cause at heart.

OLD BOOKS.

THE other day, in a Boston book store I fell upon an old school book dated in a pompous title page "Amsterdam, 1710." It was probably the "Olmsted's Philosophy" and "Silliman's Chemistry" of its time—a book of natural science for college students in the quaint old city where it was printed. I did not know anything about its author, and in the nineteenth century we are not apt to go back a hundred years for our chemistry, but there were some queer old pictures in it of astronomy, and magnified views of plants; and besides, the hard white vellum binding is as irresistible to a book-buyer as apples to a school boy—so I took it home to put it on my shelves.

But as I crowded it in among the other volumes it came alongside of another worn out school book,—a geography that would make a medal candidate laugh. Such funny maps! An equinoctial line, broad and black as a bar of iron—no, barred with black stripes and looking like a railway track. California a great island in the Pacific, and the isthmus of Darien larger than the United States—no St. Lawrence and the lakes; while the Mississippi runs up a little way, about to Tennessee, then widens into a small ocean which curves round into the Tombigbee river and back to the Gulf of Mexico again! What nonsense time has made of the maps and the philosophy, I thought. The geography was printed in 1676, the date of the other is above—yet now our knowledge has swept far ahead of them, and we pity the poor students who have racked their brains over these falsehoods.

But do we wear out all old books in this way? Do our libraries get to be, little by little, magazines of old clothes and fashion plates of days gone by?

I could not help taking down another antiquated volume that stood just above these two. It had no vellum jacket, but a coarse coat of brown leather rubbed and tattered, and a couple of clasps that had been caught together and unloosened so often that their brass fastenings would not hold. On the fly-leaf was

a touching memento of its first readers. "To D. P. from her husband, when they were married, 1768." A bridal gift! Grim enough now, and tattered—where are the students—of whom I know nothing but this little relic of remembrance?

In heaven, we hope. Yes, and we know too that, there it is possible that this book furnishes them the very dearest memories of their wedded life on earth. For it is an *Old Bible* that I am telling you of, a book older than the others in composition if not in print—unlike the others too, in another point, that it has not lost its life like them. It is more than ever now the text-book of our souls. Many an edition of it has grown wrinkled and rusty like this old "Puritan's Bible," but it is ever revived in clearer types and fairer art.

There is no book more thoroughly outgrown for us in its *form* than our Bible. In every thing but spiritual truth we boast of our being lifted up on the hills of civilization far above the level of its times. How rude and comfortless for us the pastoral life in which Jacob toiled, or David hid a kingly soul! How dry and empty the best science of the wise men of the Jews—how strange the Roman would look to us in his toga, or the Greeks with the gold grasshoppers in their hair crowding about Paul in the Areopagus!

It is only after all, the form that has passed. The world must go to school still to the beatitudes and the commandments, must learn the wisdom that outwears even the civilization and cities, where the psalmist sung and the Redeemer taught.

We have used edition upon edition of this great text-book of religion—and if we are candid, we must say that after all we are not out of the alphabet. Take a single truth, written down with a poor reed pen, eighteen hundred years ago, "God is love." How the world stumbles and trips over this little verse—now saying, "God is *sometimes* love," or, "God is *to some people* love," or, "God *will be* love, *if*," &c. Is this truth so well conned and comprehended that our spiritual masters can improve it in a second better one? Yet the words have been creeping long years from manuscripts to old black books—and

since the press has begun to pour its vast stream of Bibles on the world, it has been before man's eyes so much, that if only the "compositors" who have put the words "God is love" into types had felt what they meant, they would have been Christians and missionaries enough to have reformed the world.

Well—the questions get searching when we come to this—and the best way to stop unpleasant self-reproaches, is to persevere in the plain and practical wisdom of the old book, trusting, that by patient seeking after holiness, will come with holiness, the deeper insight of the spiritual truth that yet lies beyond us in the mystery of the word.

INFLUENCE OF CHARACTER.

WHY is it that a certain class of men, who never thrust themselves on public observation, by any very signal acts, do yet attain to a very commanding influence, and leave a deep and lasting impression on the world? They are the men who thrive by constancy and by means of small advances, just as others do who thrive in wealth. They live to God in the common doings of their daily life, as well as in the more extraordinary transaction, in which they mingle. In this way, they show themselves to be actuated by good principle, not from respect to the occasions where it may be manifested, but from respect to principle itself. And their carefulness to honor God in humble things, is stronger proof to men of their uprightness, than the most distinguished acts or sacrifices. Such persons operate principally by the weight of confidence and moral respect they acquire, which is the most legitimate and powerful action in the world. At first, it is not felt, because it is noiseless, and is not thoroughly appreciated. It is action without pretense, without attack, and therefore, perhaps, without notice for a time. But by degrees the personal motives begin to be understood, and the beauty and moral dignity of the life are felt. No proclamation of an aim or purpose has, in the mean time, gone

before the disciple to awaken suspicion or start opposition. The simple power of his goodness and uprightness flows out as an emanation on all around him. He shines like the sun, not because he purposes to shine, but because he is full of light. The bad man is rebuked, the good man strengthened by his example; everything evil and ungraceful is ashamed before him, everything right and lovely is made stronger and lovelier. And now, if he has the talent to undertake some great enterprise of reform or of benevolence, in the name of his Master, he has something already prepared in the good opinions of mankind, to soften or neutralize the pretense of such attempts, and give him favor in them. Or, if a Christian of this stamp has not the talents or standing necessary to lead in the more active forms of enterprise, he will yet accomplish a high and noble purpose in his life. The silent savor of his name may, perhaps, do more good after he is laid in his grave, than abler men do by the most active efforts.—*Horace Bushnell.*

Z I Z - Z A G T R A V E L S .

SOME years ago, there was, at Geneva, a school, having at its head one of the most apt and versatile men of his class. He was an artist, author, and teacher. His paintings are good: his books are the sweetest and purest in the French literature of the day, and as the third person in this Trinity of professions, he was greater still. The best proof of it is, that he could not shake off the forty or fifty boys in his school, for vacations — they would not leave him; and not to lose the time, he engaged them in journeys — tramps with cane and knapsack — and together they visited the Alps and many a goodly city of France. He afterwards sent to press his “Travels in Zig-Zag” as he called them, — the records of these ramblings; and no young student of French can find two more delightful volumes to translate than these. There is a fresh, hearty, manly tone about them, like “Tom Brown’s School Days,” and they put

one quite out of taste with the dry pedagogue of his own youth.

We tell this story to make a single suggestion. May not the plan be valuable to a Sunday-school instructor? He may take quite a different way than *escapades* into the country with his class. But cannot he use such a week-day influence, occupation, or amusement, to advantage for his regular Sunday work?

Here is a broad gap of six days between your religious lessons. In them, it is true, you have to earn your bread, and your scholars to attend on other schools. Home and family fill up much of the margin that remains. Can you not however, empty some hour or two, to be spent with your class, according to your taste and abilities, engaging them in other matters, the memories and influence of which, you may skilfully bring round to the main road of religious culture. I believe that a good teacher, giving a Wednesday afternoon or evening to his class, if he only pulled a dandelion to pieces for them, or ransacked the wonders of a corner of the garden, or interested them in a book, would double-barb and feather all the arrows of his Sabbath teaching. *Notice the results:*

1. You learn about your scholars, and this is a most important knowledge for you. How they think and what they know, their turns of disposition, their misdirected powers, the empty chambers in their brains, you get at all these matters by the free and open intercourse of your week-day *conversazione*. It is just what you need to guide you in your teaching.

2. You are winding the cords of influence round them all the while, getting more into their love, impressing yourself more on their obedience and respect. This is not a poor preparation for your work in Christian nurture.

3. You are increasing the fund of common experience with them, to which you may refer, by which you may teach, out of which will come your best illustrations.

4. *Personally*, could you wish any better occupation for a little time each week than "zig-zag travels" of this kind? Are you not pretty sure to go more *zig-zag* from your real good in any common business of your leisure time?

But there is a thought which we are sorry to recall, which would most likely stand in the way of these hints, more than the ready bundle of excuses, want of time, or taste, or talents. It is this, that in the private life of many teachers they would be a little shy of having the children of their classes near them. Not that their private life is mean or vicious. But there is a form and face and style of speech made up over the Bible or catechism, which they do not carry into the week. Its stiffness and comparative unfrequency, keeps up the respect of their scholars, as they think, and checks the familiarity which runs into contempt. But it also lacks power, and draws a very thin furrow in a child's heart. And it is *such* a style of teaching with its lessons, that children outgrow into sin. We could say much of this false ideal of a teacher's character. We only add this — that a true intimacy, freedom, sympathy, the very beginning and end of the purpose of week-day digressions such as we have recommended, make the best teacher and the best scholar.

The Genevan schoolmaster added to his fame by his books of "Zig-zag travels," we know ; we do not know and could not calculate the good he did to human life and character. It was not his fault, if his boys did not ripen into noble, useful men. Is not the story of his teaching, formal and informal, worthy our emulous regard?

"I LOVED ONCE."

I classed, appraising once,
 Earth's lamentable sounds ; the well-a-day,
 The jarring yea and nay,
 The fall of kisses on unanswering clay,
 The sobbed farewell, the welcome mournfuller ;—
 But all did leaven the air
 With a less bitter leaven of sure despair,
 Than these words — "I loved ONCE."

And who saith, "I loved ONCE?"
 Not angels, whose clear eyes, love, love, foresee,
 Love through eternity!
 Who, by To Love, do apprehend To Be.

Not God, called LOVE, his noble crown-name casting,—
 A light too broad for blasting !
 The great God changing not from everlasting,
 Saith never, "I loved ONCE."

Nor ever the "loved ONCE,"
 Dost THOU say, victim-Christ, misprized friend,
 The cross and curse may rend ;
 But, having loved, Thou lovest to the end !
 It is man's saying—man's ! Too weak to move
 One sphered star above,
 Man desecrates the eternal God-word Love
 With his no more, and once.

Say never, ye loved ONCE !
 God is too near above, the grave, below,
 And all our moments go
 Too quickly past our souls, for saying so !
 The mysteries of life and death avenge
 Affections light of range—
 There comes no change to justify that change,
 Whatever comes—loved ONCE !

And yet that word of ONCE
 Is humanly acceptive ! . Kings have said,
 Shaking a discrowned head,
 "We ruled once,"—idiot tongues, "We once bested,"—
 Cripples once danced i' the vines—and bards approved,
 Were once by scornings, moved !
 But love strikes one hour—LOVE. Those *never* loved,
 Who dream that they loved ONCE. *Mrs. Browning.*

DIGNITY OF MAN IN SELF-SACRIFICE.—That, for which man offers up his blood or his property, must be more valuable than they. A good man does not fight with half the courage for his own life that he shows in the protection of another's. The mother, who will hazard nothing for herself, will hazard all in defence of her child : in short, only for the nobility within us, only for virtue, will man open his veins and offer up his spirit ; but this nobility—this virtue—presents different phases : with the savage it is honor ; with the republican it is liberty ; with the Christian it is faith.—*Jean Paul. Translated by De Quincey.*

UNION CONFERENCE MEETING.

THE regular monthly Conference Meeting of the Union was holden at East Boston, on Sunday evening, September 16th.

The first speaker was Bro. S. T. COBB, who, in behalf of the East Boston school and society, welcomed the friends from the city and neighboring towns, whose interest in the Sabbath school cause and the Union led them to these Conference meetings. He alluded to the past labors of the Union, and spoke of the importance of such associations in advancing Christian work. The "Union" had brought together the teachers of different schools, had created a fraternal feeling among them, strengthened them by mutual counsel and sympathy, and thus benefited the schools, by improving the individual teachers. The importance of Sunday school labor, and the good influence resulting from such labor were briefly stated and illustrated. That there should exist, in the minds of any, indifference to the Sabbath school or jealousy of its influence and power, was a matter of shame and regret.

The next speaker was Rev. E. C. BOLLES. It was just one year since his first attendance upon a Conference meeting of the Union, held, as to-night, in company with our East Boston friends. During this year he had attended the various meetings of the association, had watched its proceedings and was fully satisfied of its utility and well pleased with its action. Like the former speaker, he regretted any manifestation of jealousy or indifference. Interest in organization, desire to labor for the cause, and enthusiasm in advocating its claims, do not imply ambition or give any ground for distrust. They are, rather, commendable traits worthy of encouragement, and necessary for success. The only ambition which seemed to animate the teachers of our Union was a laudable one, to excel in Christian graces, and to advance by honest effort the religious interests of our societies and the efficiency of our schools.

He was followed by Rev. A. A. MINER, who set forth plainly the necessity of organized effort in Sabbath schools, and in every other department of Christian labor. If faithful, we might be confident of ultimate success. We should not be discouraged at little defeats, or alarmed at any manifestation of coolness or indifference among those who should be earnest supporters and friends. Let us have faith in the providence of God; we shall find that what he has in store for us will be for our own best interests, and the best interest of the cause we love.

The next speaker was Rev. E. S. FOSTER, of Vt., who briefly referred to the Sabbath school as the inner life of a society, illustrating this point by showing, from personal experiences, how stopping the progress of a Sabbath school is blocking the advance of the society. He closed with an earnest plea for the cause.

Rev. S. BARDEN followed. In his remarks he showed the absurdity of

distrust and jealousy of the Sabbath school interest among any engaged in Christian labor. It is from the Sunday school that we must gain members for our societies and churches. Just as in our orchards, the places of old trees whose season of usefulness and profit is gone, are supplied from the nurseries, so in the religious world must we depend upon the young of our schools to fill the places of those who, growing old, are retiring from the field of active service; and the old trees might as well grumble at the thriftiness of the young trees, as the old men complain of the vigor and activity of those who must of necessity succeed them in their work.

The meeting was well attended, and one of the most interesting and profitable holden during the year.

UNITED STATES GENERAL CONVENTION.

HAD we the space for a full report of the meetings of Convention week, it would be a pleasant task to prepare such an account, and were our task well performed, a profitable one for our readers. But so much was said and done in the Council, so many public services of interest holden, so many eloquent speeches and able sermons delivered, that we could not do them justice even were our whole twenty-four pages at service for such matter. Other publications however have better attended to this department, than it is in our power to do; accounts of the meetings were given in the Boston daily papers and complete reports of the various meetings appear in our denominational press. We will content ourselves therefore, with a brief account of those meetings directly connected with the Sabbath school cause, and therefore specially interesting to teachers.

On Wednesday afternoon a Sabbath school Conference meeting was holden under the auspices of a committee appointed at a similar meeting, last year, at Rochester.

LATIMER W. BALLOU, of Rhode Island, presided, and in opening the meeting offered a few remarks upon the claims of the Sabbath school; there is no instrumentality, said he, for building up Christian characters so powerful. We have not held this institution in sufficiently high estimation, in the past, and have not brought the affection, influence and talent of our societies into it. Nor have those engaged as teachers done all they should, or seemed fully to appreciate the nature of their work. Some teachers go to the school without preparation, simply to hear lessons, rather than to teach. This is wrong, as the simplest lesson requires explanation and illustration. A love for the work should be cultivated, old as well as young interested in it, and all led to a better appreciation of its possibilities and a more faithful attention to its claims.

Rev. Mr. GREENWOOD, of Malden, followed with some excellent remarks upon the importance of early Christian culture. The Sabbath school was more important to our common cause than the most thoughtful among us have heretofore conceived, because a religious education will obviate the

bitter work of repentance in after-life. If there is such a thing as the religious education of children, then there is such a thing as superseding repentance. They may be enabled to grow up in Christian knowledge and virtue, and to walk in the strait and narrow way. The denomination has overlooked its great work by neglecting its Sabbath schools.

The next speaker was Rev. Mr. BARDEN, of Marblehead, who spoke briefly of the reflex influence of Sabbath school labor upon the teacher.

Rev. Mr. OSGOOD, of Maine, spoke in a similar strain upon the general topic of Religious Culture.

The Chairman offered a few suggestions relative to modes of action and forms of service in schools, and was succeeded by Rev. Mr. FLETCHER, of Lowell, who made some excellent remarks of a practical character relative to the manner of teaching.

Rev. R. A. BALLOU, of Maine, made mention of "The Christian Teacher" as a valuable assistant in forwarding Christian education. Remarks were also made by other gentlemen.

Wednesday evening, in accordance with arrangements made by the same Committee, Rev. WILLARD SPAULDING, of Salem, delivered an able and elegant address to Sabbath school teachers, in the School-street church. We regret that we have room only for a brief notice of it.

The Sunday school, said the speaker, is a modern work. There were many, not very long ago, who were full of objections to it. It was a desecration, they said, of the Sabbath. It was usurping the office of the day school. It was an unnecessary innovation on the old church order. But time has answered these objections. The Sabbath school has added to the reverence for the day of God. It has strengthened every society that has founded one. Many societies have grown out of Sunday schools. It has increased the minister's power and his regular congregations. It has blessed the whole church.

The church owes a duty to the Sabbath school. It must give it countenance and aid. Members of the church must attend the sessions of the school. The minister must work with it. He must be present at the meetings of its teachers to give them his help and counsel.

The lecturer spoke next of the organization of the school and the qualifications of a teacher. The best qualification was the love of God in the heart. Learning was not all, nor discipline all, that is necessary to fit the church for its task of instruction.

The work of the church would be better done with this power of the Sabbath school alive and healthy. And with an exhortation to the church the address closed. We have only indicated a few of the main points. It was a forcible and able presentation of the whole subject of Sabbath schools, and a thorough discussion of their merits, covering the whole round of teacher's duties, and showing the proper position of the enterprise and its claims upon all.

SUGGESTIONS OF NATURE.

THE Apostles prayed, "Lord increase our faith," a prayer which rises from every Christian heart. But how can it be done? how can the faith of children be increased?

There are two sources of faith,—the spiritual life in the heart, and a knowledge of the reasons for faith. One may come in answer to prayer, the other depends upon instruction and investigation. All true faith, though it be made living by the affections, is founded upon knowledge, and is increased by enlarging the basis of knowledge which gives it support. Tell a child that God is good, and it may believe the fact because it has confidence in you, but the child's faith is measurably increased, and becomes much more a permanent reality when you help it to see some of the facts in which the goodness of God is manifested.

The great TEACHER recognized this principle when he called attention to the lilies of the field, saying that even Solomon in all his glory was not arrayed like one of these, and then presenting the lesson of their loveliness,—If God so clothe the grass of the field which to-day is and to-morrow is destroyed, *much more* will he care for his intelligent children. The force of this kind of teaching is irresistible; it reaches at once the understanding and the heart, and establishes faith upon a foundation that cannot be shaken.

We may imitate this method of teaching with the happiest results, carrying the illustrations to any extent we please. Facts and suggestions are presented in almost every object God has created, to which it is only necessary to call the attention of children to awaken in them the liveliest interest in the manifestations of his wisdom and goodness, and give them the fullest confidence in his disposition to bless and care for them.

The old error of supposing nature under a curse and at enmity with religion, has turned the current of thought away from this exhaustless source of religious influence, and, to a great extent, deprived the Christian world of its inestimable benefits. It

would be a noble service to do something towards bringing it back again. God is the author of nature as well as of revelation, and it is more a fact than poet's fancy, that we may find

“ — books in running brooks,
Sermons in stones, and good in everything.”

The sunshine and the rain reveal those lessons of the Father's love, and the opening flowers of Spring awaken that sweet hope of immortality, which it is the office of the Gospel to illustrate and confirm.

The Arab, meditating in the door of his tent, beholds a little ball of withered leaves drop at his feet. It is the *anastasia*, or resurrection flower. Its home was on the great Sahara hundreds of miles away. There it was “born to blush unseen,” and gave its beauty to the desert, and its fragrance to the fierce winds that beat upon it and wasted it; and, finally, as death completes the wreck of human life, the hot simoon uprooted it from the earth and bore it a lifeless roll, to the spot where it fell. But see! as he observes the mystery of its being, the dampness of approaching night unfolds its withered leaves; a balmier air revives its dead and broken stalk; it strikes a root into the ground, and soon the perfect blossom appears, a miracle before his eyes. Listen now, as he ponders the lesson which it teaches: “Shall the great God thus renew the life of this worthless plant, and not renew my life when it shall have been wasted by the tooth of time? Shall this useless weed be transported from the place of its first, troubled life, for perfect development in a fairer clime, and I, created in God's own image, when worn out with the cares of this world, not be carried to another to renew and complete my imperfect existence? Impossible!” And, as he turns from this emblem of the resurrection, his eye rests upon the “lily of the valley” adorning the landscape, perhaps at the very spot where the Saviour admired its loveliness. To his fertile imagination, it seems like a thing divine, as it really is, brought up out of the earth and clothed with perfect grace and beauty, as a token of God's care

and mindfulness of the world; and unpervverted reason says to him what the Saviour, through the Gospel, says to us, — “Wherefore, if God so clothe the grass of the field which to-day is and to-morrow is not, shall he not much more care for you, O ye of little faith?” And although he is without the guidance of Christianity, and more hindered than helped by a false prophet, he yet lives in delightful nearness to God, enjoying a faith and trust that not a few in a Christian land might envy.

When a child, I remember I played hours with the seeds of the key-ash and whistlewood, and wondered why these seeds were furnished with wings, almost like the wings of a butterfly, but not until I became a man did I find an answer to this question which so haunted my childhood's reveries. The dandelion too, had a mystery that I could not solve. This is one of the child's favorite flowers, not merely because its hollow stalk serves him for a trumpet, but because the beauty of its rich golden blossoms touches his senses, and delights his young soul. And then, when it has become fully ripe, its quaint white head, so like the silvered head of an old man, awakens his curiosity. He loves to pluck it from the stem, and with his breath send the winged seeds floating through the summer air. But why are these seeds furnished with their long downy wings? What are the wings for? How many children ask these questions and are not answered? And yet how would their religious feelings be quickened, their pleasures increased, their love of nature developed, and their minds armed against scepticism, could they be told that God gives to these little seeds their wings, that they may fly abroad to adorn other regions and delight other beholders.

These are but samples of the innumerable instances of benevolent design manifested in Nature, to which any teacher can refer. The adaptation of the eye to light, the ear to sound; the uses of the atmosphere, water, fire, minerals; the provision made for supplying the wants of men and animals; their curious structure adapted to their modes of life; the healing power in the system; the laws of chemical action upon which the useful

arts are chiefly founded ; the nature and powers of the mind — these and indeed all the Creator's works, to which attention may be directed, afford such indications of a benevolent purpose, as are calculated to interest and delight all children, and render them firm and happy in their faith. Not that these suggestions of nature should in any way be substituted for the Gospel, but when it is clearly seen, as the Saviour evidently intended it should be, that they illustrate the truths which he revealed concerning the character of God, we are all the more pleased with Nature and with the Gospel too, and our faith is correspondingly increased.

In closing this article, I will name Buckland's "Curiosities of Natural History," De Vere's "Stray Leaves from the Book of Nature," "A Tour round my Garden," and Paley's "Natural Theology," as among the books the teacher may read for such facts and suggestions of the kind referred to, as he will wish to use.

RELIGIOUS EDUCATION.

ONE of the few hobbies, which Americans just now are riding hard, is religious education. Religious newspapers and the pulpit are echoing with appeals to parents to give their children a moral and religious training. Sunday schools are organized and sustained to aid in this work. To this end strenuous efforts are put forth to awaken a new interest in the Sunday school enterprise. This is hopeful and certainly deserves encouragement. Still it may be well to inquire what religious education is, for it is possible that we may mistake the show for the substance. Indeed, I think there is the same mistake made in relation to religious, that there is upon common school education.

We know there are some who seem to think that an ability to repeat a grammar or a geography or an arithmetic, constitutes a common school education. With them education is a filling

or cramming, rather than a developing process, as the literal meaning of the word implies. Now this is a great mistake. I admit that exercising the memory is important. But to attain anything like a thorough and complete mental culture, there must be intellectual unfolding, intellectual growth. Thought must be aroused; the mental faculties must be called into action; principles must be presented for the mind to feed upon; the intellectual muscles must be invigorated by exercise. You have done but a little toward educating a child when you have taught him to repeat the multiplication table by rote, unless at the same time, you bring him to understand how the multiplication table is made. It is something gained, it is true, for a boy to commit a rule in arithmetic to memory, but he has not added much to his mathematical discipline, unless he comprehends the principle which that rule embodies. Cultivating the memory is a part, but not the best part of mental education.

The same may be said of religious training. Learning the names of things and persons, knowing the number and names of Joseph's brethren, being able to tell when and where Jesus wrought his miracles, is but a slight part of religious education. This many seem to forget. A man in Portland, Maine, recently offered a prize to the Sunday school scholar of the State, who should commit to memory the greatest number of verses from the Bible. Strange to say, newspapers were found to publish this painful offer. Now this man undoubtedly feels that he is aiding the cause of religious education. He imagines the committing of a great number of verses from the Scripture — it does not matter whether it be from the account of David's numbering the children of Israel, or from his sweet hymns; from Matthew's genealogy of Christ or from the sermon on the Mount — is religious education.

Many, who have undertaken to write text-books for the use of Sunday schools, have evidently been laboring under the same idea. Accordingly their books have been filled with such questions as, "Who was David?" "Over what countries did he rule?" "How old was he when he began and when he ended

his reign?" "In what town did Jesus heal Peter's wife's mother?" Now it is a very superficial view to take of the matter, to think a child is being educated religiously by learning the answers to such questions as these to recite in a Sunday school. It may be interesting, I grant, and, to a certain extent, useful. So it would be interesting to a mathematician to know the varied incidents in the private life of Euclid or Warren Colburn, but I submit that attaining such knowledge forms no vital part of mathematical discipline. Facts, historical and biographical details, have their great value. They are what the skeleton, the muscles and ligaments, are to the human system. But principles are of infinitely greater moment. *They* are the nerves, heart, lungs, and blood. It would be interesting if, in conducting the religious education of the young, we could inform them, more fully than we can, how the "Schools of the Prophets," in which Isaiah and Amos, Ezekiel and Jeremiah were educated, were conducted. Still, all must see how much more needful it is, to inspire their young hearts with the same faith in God and duty, with the same love of man and hatred of oppression, which filled the souls of those ancient teachers of God.

To attempt a brief reply to the question, then, What is religious education? I will say, it is an unfolding of the religious faculties, a development of the spiritual nature, an awakening of the moral sentiments and affections, a stimulating of the conscience, so that one is brought to feel his relation to God and man, to realize the binding obligation of the law of heaven, and to see his duty as a spiritual and immortal being. I have already made the admission that committing to memory has its advantages. How often have the Psalms and blessed words of Jesus or apostle, whose deep meaning and beauty we so poorly comprehended when learned in childhood, come up from the deep places of the memory, in some hour of darkness and temptation, with soothing and refreshing power! Let our children learn, then, the pious hymns of David, the Beatitudes and other passages from the better parts of the Bible. But, I repeat, the religious educator should go farther than this. He should

endeavor to unfold and apply the principles of faith, hope, love and duty which are therein contained.

Applying what has now been said to Sunday schools, I remark that as Sunday school teachers, we should deal more with the few primary principles of morality and religion, if not less with external facts. The Sunday school is not a place for mere verbal instruction nor yet for doctrinal drill, which, at best, will only fit the pupils for occupying some place under a theological captain. Nor yet should its powers be wholly spent in teaching ecclesiastical history. I certainly would not object to teaching doctrines, neither would I exclude from Sunday school instruction, explanations of controverted texts, to such scholars as are old enough to understand them. But I would have the teacher ever keep in mind that the grand object of the Sunday school is to help to a religious education as above defined. It is to win the heart of the pupil to God in reverent love and trust, and to man in true charity. It is to lead to a love of all that is good and a hatred of all that is evil.

There should be an application of the great truths of religion to the present life. And thus while we attempt to lead our scholars in the ways of piety, which means right feelings toward God, let us also strive to guide them in the ways of a true morality, which means a right feeling toward man. I would strive to inspire them with a love of justice, truth, purity and humanity. I would teach them to shun the intoxicating cup, I would point out the atrocities of war and the blessings of peace, the barbarities of slavery and the beauties of freedom. Thus will our Sunday school instruction become practical and useful. Thus shall we help make its members pure, honest, just, noble, humane, Christ-like men and women.

TEACH BY EXAMPLE. — A little child was once undergoing unpleasant discipline for disobedience, at the hands of its father. The father was an ungodly and profane man; but the child had learned in the Sunday school, at least, to repeat the ten com-

mandments. During the course of his discipline, the father used profane language in telling the child that he would teach it not to disobey him; whereupon the child, suddenly remembering its last lesson in the Sunday school, interposed, "But, father, why do you not obey your Father in heaven? for he says, 'Thou shalt not take the name of the Lord thy God in vain.'" That father felt that rebuke, and became a wiser and better man. The lesson is instructive to us in more ways than one. Let us heed the rebuke of a little child, and live in subjection to the Father of spirits. If we obey more faithfully our heavenly Father, our children will more faithfully obey us.

WHY THE BOYS LEAVE THE SUNDAY SCHOOL.

PERSONS familiar with the Sunday school are aware that scholars fourteen or sixteen years of age, are very likely to lose their interest in the school, and after irregular attendance for a year or two, during which time they have imperfect lessons, or none at all, they leave it altogether. This is especially the case with *boys*, and it is a fact not only to be regretted, but an evil to be avoided, and where it exists is, if possible, to be removed. All agree that it should not be so, for that is a period in life attended by peculiar temptations and dangers. Then, if ever, they need the guidance of religious principle, to warn them when they would walk in the way of sin, and keep them in the happy and prosperous way of virtue. There are reasons for such action which may vary somewhat in different places, but, speaking of the fault in a general sense, we may say that it is occasioned partly by the idea that the institution is designed especially for *children*, to which class they no longer belong; and partly by their not having competent teachers, who are always in their places to manifest a deep interest in their welfare, and who can render the exercises *pleasant* as well as profitable.

We can hope for no decided improvement in this respect, so

long as the impression is general that the school is for children only, and that any person, even the man of gray hairs, is too old to sit at the feet of Jesus, in the Sunday school, and study the words of wisdom which fell from his gracious lips.

When it is felt that the Sunday school as a means for promoting Christian truth, and developing the religious nature, is for the whole society and congregation, and that all should have a part therein as teachers or learners, and actually engage in it with sincerity and earnestness, each asking the question, "Lord, what wilt thou have *me* to do;" we may hope that the *young ladies* and *gentlemen* will not leave us either to wander in the ways of sin, or to give their influence and support to systems of faith less truthful and valuable than ours. Parents who never attend the Sunday school must not be surprised, and they have no just cause of complaint, if their children withdraw from it as they approach manhood. "I *do wish* you would try and prevail upon my boy to go to Sunday school," said a fond mother to me, of her son who was about sixteen years of age, whom she had coaxed in vain to go to meeting and to Sunday school. "I have said everything I could to induce him to go, but he will wander about the fields and be in the street on Sunday. What shall I do?" I replied, "My good woman, why do you not go to meeting and to Sunday school *yourself*? I seldom see you in meeting and never in the school, and surely you are not too old to learn. The example of yourself and companion will do vastly more to effect the object you desire, than my words. You virtually deny the importance of the Church and school service by remaining at home, when you have nothing to prevent you from attending both. If you receive company at your house, or visit your neighbors, when you should be at the house of God for instruction and worship, can you blame your son for seeking similar amusement with those of his own age and sympathies?" I talked with that boy soon after, and prevailed upon him to attend the Sunday school. But did the parents heed my kindly suggestions? They did not. Did the son remain in the school? He did not. The example of the parents was more

potent than our united advice. If parents desire that their children shall remain in the school to receive its restraining and hallowing influence, let them show by their example that the school is felt to be of importance to adults as well as children. Let them say to their sons and daughters, "We are never too old to derive benefit from a careful and thorough study of God's word, and together we will repair to the school to learn of Christ, of duty, of heaven." Let the school receive an equal, and not a secondary place in the Sabbath service. In this way our Societies may be infused with spiritual life, and retain thousands of members that now leave us for other communions.

No person is naturally averse to religious truth when it is properly presented. All that is necessary to secure for it a candid examination is, first to deprive it of all *cant*, and then subject it to the test of reason, and illustrate it by apt and familiar examples. The common people heard Christ gladly. The common people will gladly unite in the Sunday school service when they can have instructors possessing the spirit of Christ, who can open their understanding to the perception of spiritual things. But if our teachers are only catechisers, not able to make the school service interesting by drawing upon treasures new and old, we may expect to lose quite a large proportion of our older scholars. The fault is not so much with scholars, as with parents and teachers. When the congregation is a Sunday school, and the fathers and mothers in Israel, of liberal culture and deep religious life—who feel the importance and solemnity of their work—are the teachers, and will make diligent preparation to attract and interest their pupils, we may look for the day-star to arise and shine upon our Zion, and bless the coming generations with its beams of light.

COVER earnestly the best gifts—The gift of God is Eternal Life.

I M P R O V E M E N T .

It is more important to have right feelings than right thoughts; for both our own well being, and that of our fellow men, are more directly affected thereby. This being so, that educational discipline which prepares us for right feeling, is correspondently more important than that which prepares us for right thinking. It is true that they are closely related, and often blend; but right feeling is best, while the real value of right thinking is, that it leads to right feeling and consequent action.

We have established schools of various grades for the education of our children intellectually; and we have churches and Sunday schools in which to educate them morally and religiously. We have done well to establish good schools, and endow academies and colleges, for the intellectual education of our children, notwithstanding the annual cost foots up millions of dollars. They are worth all and more than all they cost.

We ought, also, with corresponding wisdom and liberality, to provide for the moral and religious education of our children. We ought to be as much interested to have them grow up to be *good* men and women, as *wise* ones. We have established Sunday schools, it is true, but have we endowed them with as good books, teachers, and other instrumentalities, as we consider essential to our other schools? Something, indeed, has been done; but much, very much, remains yet to be done before our Sunday schools can do the work which they ought. If moral and religious culture be a possibility at all, it is a great possibility, and worth more for our children than everything else, without it. It most closely touches every real interest of the child, both present and future. What we need, then, are competent and faithful moral and religious educators for our children, with sufficient and appropriate time, and suitable instrumentalities with which to do their work. If we commit our children to the Sunday school, let the Sunday school be thus provided for. We must see to it that as the school of true morality and religion, it is in its sphere as wisely and liberally furnished as to books,

charts, maps and needed time for instruction, as our other schools are, or ought to be. Then we must engage teachers with large souls and virtuous characters, who will appreciate the noble responsibilities of their calling, and bring to their classes the best preparation of mind and heart possible to their circumstances. Ungodly characters are not fit for the pulpit; how much more fit are they for religious instructors of youth? We need earnest Christian teachers, who will lead our children to God and duty through the influence of an example of fervent piety, and a righteous life. Looking to and learning of such teachers, our children will grow up to love and serve God, and rejoice the hearts of their parents.

HOW TO PREPARE TO TEACH.

How shall the teachers in our Sunday schools prepare for the performance of their duties? It will not be said by any one that no preparation is needed; nor is it true that such general knowledge of the subject to be taught, and of his duties, as every teacher possesses, is sufficient. Much general knowledge is important to a teacher and very desirable; but any teacher must have also much *particular* knowledge concerning each particular lesson, before he is prepared to stand before his class in his proper character. When he is particularly prepared on the particular subject of the lesson, he will be prepared, if he has any of the gift of teaching, to interest and benefit his class.

This particular knowledge is to be acquired by the careful study, each week, of the lesson before the class; the neglect of which is not to be lightly excused. It is not enough that the teacher understands the subject thoroughly; his mind needs, also, to be refreshed with particular facts concerning the lesson, and illustrations of it, to enable him to discharge his duty as a live teacher.

Now, therefore, as he is to teach Jesus Christ and the love of God; the Bible, particularly the New Testament, is to be his first study and principal text book. The lesson will nearly always relate to, or be founded upon, some portion or portions of these, which should, therefore, be critically and thoroughly studied. That this may be done, every teacher needs and should have a Bible dictionary and a good commentary. With the help of these, he should carefully study those passages of Scripture embraced, or referred to, in the lesson for the next Sunday. As the four Gospels are thus most frequently the text to be studied, Paige's Commentary on these Gospels is particularly commended as the best and cheapest work our teachers can obtain; but in any event, let them have some good commentary. Emmons's or Malcolm's Bible Dictionary might, perhaps, be found sufficient for the wants of most teachers, in the department to which they relate. With these, at least, and if practicable, other helps in his hands, let every teacher improve several hours each week in preparing himself for the particular lesson before his class; and the result will be blessed to both teachers and pupils.

Dear fellow teachers, these little ones are very teachable; they love to learn of Jesus, and the blessed Father in heaven. They are thrilled by the story of the Father's love, and the Saviour's life and sufferings. It is given to us to teach them these things. O, let them not find us less thrilled by the same themes, nor unprepared to teach them.

If a society should in its corporate capacity take for its ultimate end mere physical well-being, it would not succeed even in that. It must also adopt for its main result the cultivation of the social affections, and the moral and religious feelings of man. Not only because this is the higher end in itself, but because only through this union of mind with mind, in their higher relations, will you obtain that unity of action you desire for mere physical well-being. — *Thorndale*.

INSTRUCTION BOOKS — THEIR USE. .

SOME successful teachers in the Sunday school regard instruction books as of doubtful utility. They think it better for children and youth to commit to memory such a number of verses from the Gospels as they are able, and after reciting these, to listen to such explanations and remarks as the teacher is able to give. This method may sometimes prove highly useful; but it can hardly be expected that all teachers will be sufficiently well qualified to make the recitations, conducted in this manner, in the highest degree profitable. There may be a pleasure in committing to memory the words of Christ, and much good may result from it; yet in regard to the meaning, the child may often have occasion to say, how can I understand unless some one guide me? It requires considerable time, and aids which are not always at hand, to acquire that knowledge of the lesson which will enable one to be a true guide to his class. Probably many will fail as often as one succeeds by this method.

Instruction books are not properly used when they are put into the hands of children to learn the answers there given to the written questions, and the teacher simply hears those answers repeated. The teacher should use the question book as an aid in explaining the subject of the lesson; and should prepare himself to impart such instruction as will make the lesson interesting and profitable. A question book prepared by a competent person, will afford much help to the earnest teacher, and will suggest many ideas and topics of discourse which otherwise might not come to mind. Hence he will impart more useful information, make the recitations more interesting to his class, and make deeper impressions on their minds. Let it be distinctly understood that the question book is designed as an aid to the teacher, and not to relieve him from the trouble of preparation. Thus used, it is believed that most teachers will find it a valuable aid, and the pupils be better instructed.

GOD is love: he that loveth is born of God and knoweth God.

TEACHING OR HEARING.

ONE way to increase the efficiency of our Sunday schools is by improvement in our methods of teaching in them. It is a question worth asking, whether the teachers should be chiefly *hearers* of recitations from books, or *teachers* in a more primary sense of the word. It is feared that too many of our teachers practise too exclusively the former method, and that too few attempt the latter at all. A certain portion of some book (*said* to be adapted to children,) is assigned as the lesson; and the recitation of this, *verbatim*, constitutes the whole duty of the class; while the assigning of the lesson, and the listening to its repetition, is supposed to constitute the whole duty of the teacher. It is not said that all this may not be well in its place; but is it the best function of the *teacher*?

Let no one be surprised when it is asserted that very often the children do not half understand their lessons,—are ignorant of the meaning of much that they recite fluently. This ought not to be. Parents should assist their children in the preparation of their lessons; and in so doing, they should be more careful to have them understand what the lesson means in real life, than merely to repeat the words fluently. Children often need to have many words, and every sentence of the lesson explained to them in the language of common life; and parents are not to be excused from this duty. If, however, parents do neglect it, the teacher must not. In the recitations, the teacher should be more concerned to have the pupils understand the lesson in their own speech, than to have them able merely to *repeat* its words. The ability to repeat words, does not always demonstrate that we understand their signification; wherefore the teacher must not assume that the child comprehends all the words it utters, especially in recitations. If he does not thus comprehend, he should be instructed. That the teacher may be able to give the needful instruction, let him carefully prepare beforehand for every lesson, and so be able to explain every thing to the simple comprehension of all the children. The

teacher should also prepare a short application of the lesson to the affairs and duties of real life, known to the children, adding such illustrations as shall make it interesting and more easily understood. Let this be done with proper zeal and industry, and the teacher will ever find the children interested and attentive learners. Then, let there be added the chaste and sanctifying influence of an example of virtuous and sincere piety, with love to God and man, and the teacher will be qualified to become a "Christian Teacher" indeed; for he will certainly train up the children "in the nurture and admonition of the Lord." Let us, Christian brethren, prepare to be *teachers* in the Sunday school, and not *hearers* only.

DUTIES OF SUNDAY SCHOOL TEACHERS.

1. To spend several hours every week in preparing for the Sunday school service. This duty consists in studying the lessons of the class for the next recitation, in meditating on the best means to interest and benefit the pupils, in treasuring up good thoughts, stories and illustrations of truth to repeat to them, and in imploring the Divine assistance and blessing.

2. To be present in good season at every session of the school, regardless of the weather or the condition of the streets. As well expect a clock to keep good time with some of its wheels out, as for a school to prosper with some of its teachers absent.

3. To greet each member of the class by name, and kindly inquire after the welfare, health, home and friends of each one. A child cannot believe in your feeling interested in his welfare, unless your affection takes in the persons and things which he loves. Nor is your interest worth much, unless it reaches beyond the school room.

4. To hear the lessons; and, by inductive questions and brief explanations, to instruct the children in the meaning of what

they have recited. Words without ideas are worse than worthless. Any good Sunday school question-book will assist the teacher in asking questions; and any respectable Commentary will furnish ideas.

5. To converse individually with the scholars about the books they have read, and to assist them in making selections from the library. Thus the pupils will obtain books suitable for them, and be induced to read and remember their contents.

6. By judicious remarks or by reading carefully selected matter, to impress on the pupils' minds correct ideas concerning the evil of sin, the value of virtue, the goodness of God, and the great fact of human immortality. This is your main duty.

7. Should any of the class be absent, visit the family immediately, ascertain the cause of absence, and use every proper means to prevent its repetition. Punctuality is essential to success.

8. To promote the happiness and welfare of their scholars, whenever opportunity permits, as a true friend should.

9. To perform faithfully these duties, or to frame a better set of rules and follow them, or resign the important office of teacher.

ENCOURAGEMENT.—In an address delivered at the dedication of a reform school, Ex-Governor Boutwell is said to have made the remark, that if the school should be the means of saving *one* erring child, the State would be amply compensated for the expense that had been incurred. At the close of the address, some of his friends who had listened to it, questioned him in regard to the propriety of this statement, and intimated that it would be considered extravagant; no one would regard so small a return sufficient for the outlay. The pertinent reply he made was: "I should think it sufficient *if the child were mine.*"

It is always so in regard to these matters. We never can estimate the value of the influence by which children are saved

from evil and crime, unless we take a home view of them. Who shall put a limit to the value of a child's moral welfare?

There is something in the thought suggested by the Governor's reply, encouraging to the Sunday school teacher. If by years of faithful effort he can influence even one child for good, he will be amply paid for the exertion. Surely he would think so if that child were his own, or a dear brother, or sister. But does not Christianity make all as our own, and require us to regard them as such? "We are every one members one of another." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Such are the bonds of Christian brotherhood. "All mine are thine and thine are mine." One binding principle embraces all, requiring us to love others as ourselves, and prize the welfare of all as if they were our own. So if a Christian can say, "No outlay that is the means of saving *my* child is too great," it is equally true of every child. But, if the welfare of one is of sufficient value to compensate for any effort that may be made, how must the teacher be encouraged by the thought that his continued exertions, in all probability, will secure the welfare of many!

OBJECT OF PRAYER. — The purpose of prayer is two-fold — particular and general; the first, to supplicate certain specific blessings which we need or desire; the second, to obtain the divine favor in general; or, which is equivalent to it, to obtain that state of mind and heart which is always an object of complacency with God, and secures his permanent approbation. Now it is evident, that the latter is an object infinitely more important than the former. It is of no consequence whether you receive certain gifts of health, or safety, or prosperous affairs, in comparison with the importance of attaining that frame of soul which God approves, and which will fit you for heaven. If, then, you have plainly gathered from your devotions the advantage of a religious growth, if you are brought by them

nearer to God, formed into the likeness of Jesus Christ, and made superior to the things of earth and sense;—then you have gained the highest objects which man may aspire to, and should feel no dissatisfaction or doubt because inferior blessings are denied. Having received the greater, you should be content not to receive the less. And this is a sufficient reply to the second part of the question stated above: viz., with what answer shall I be satisfied? Be satisfied with that answer which is found in the improving state of your own religious affections; in the peace, serenity, confidence and hope, which belong to a mind habitually conversant with God, and which God bestows only on such.—*Henry Ware.*

ILLUSTRATIONS. — The faithful teacher often finds the need of looking over some book for suggestions and illustrations, with which to enforce the lesson and interest his class. There is no other book which so abounds with such helps as the Bible. If one has neglected it for a time, he forgets the number and value of its rich thoughts and incidents, all healthful and true to real life; and on reverting to it again, he is surprised at the peculiar richness of its pages, and wonders at the many fine sentiments and striking figures which seem so fresh to him. There is probably no better preparation for a Sunday school exercise than the careful and thoughtful reading of the Bible.

THE HEAVENLY FRIEND.

THERE IS A FRIEND, more tender, true
Than brother e'er can be;
Who, when all others bid adieu,
Will still abide by thee;
Who, be their pathway bright or dim,
Deserts not those that turn to HIM.

The heart by Him sustained, though deep
Its anguish, still can bear;

The soul He condescends to keep,
Shall never know despair;
In nature's weakness, sorrow's night,
God is its strength, its joy and light.

Of earthly friends, — who finds them true
May boast a happy lot;
But happier still, life's journey through,
Is he who needs them not:
A heavenly Friend, — to know we need,
To feel we have, — is bliss indeed.

—Bernard Barton.

"WEEP NOT FOR ME." — In the great Church at Montreal, there is a series of large paintings arranged on either side of the building, representing the sufferings of Christ in the various scenes of trial through which he passed. The one of these paintings most interesting to me, and most affecting, was that representing his interview with the Jewish women who were moved to tears by witnessing his sufferings, when he replied to them, "Daughters of Jerusalem, weep not for me, but weep for yourselves." In this reply is revealed not only the unselfish disposition of Christ, always touching as manifested in his life, but also a great principle. They had *reason* to mourn for themselves rather than for him. So is it ever in life. The good are safe; it is ever well with them. They are almost above the need of pity, though they suffer even unto death. But those who are not in the perfect way, who are in darkness, in error and sin — for them there is reason to mourn.

THE "TEACHER" PRACTICAL. — Probably the greater part of those who read the *Teacher*, are persons who have had but little experience in teaching, and who look to this periodical for practical facts and suggestions that will help them in their weekly task. We have aimed so far as possible to meet this demand, and if, in consequence, the topics we have treated are less interesting to some who are already familiar with them, we trust they will not, on the whole, be any the less useful.

YOUTHFUL ENERGY.—How precious a thing is youthful energy! if only it could be preserved, entirely *englobed* as it were within the bosom of the young adventurer, till he can come forth and offer it a sacred emanation in yonder temple of truth and virtue! But alas! all along, as he goes towards it, he advances through an avenue formed by a long line of tempters and demons on each side, all prompt to touch him with their conductors, and draw the divine electric current with which he is charged away.—*John Foster.*

THE TEACHER'S REWARD.

WHOEVER labors in the cultivation of the mind and heart, must often wait long for results. The laws of mental and spiritual development are essentially different, in their mode of action at least, from those which govern the progress of physical growth. We are not so well acquainted with them, and cannot draw such nice conclusions respecting their results. If one looks upon a field of grain, he may estimate with a great degree of certainty, the amount of labor that was bestowed upon it, and the quantity of seed that was sown. If, however, one looks upon a moral vineyard and sees there a richness of flower and fruitage, he cannot measure so accurately the toil of husbandry, the kind and amount of labor that were instrumental in producing these results. He will not know whether the lessons learned so well, were taught by Christian precept or example; or whether indeed they may not have been drawn from some deep, affecting experience. Yet, of one thing he may be certain, and that is, that *something* has nourished that rare life, for it could not come of a barren soil. Its roots have been well fed and watered. How it is that the food was furnished, he may not see, but it is nevertheless certain that there must have been a richness of soil, and carefulness of culture, in order to produce such an exuberance of flower and fruit. We know that seed must have been sown,

but whether it was the influence of example or precept; whether it was some deep home experience, or the blended power of all these, cannot be so easily determined.

It is for this reason that we cannot proceed with such mathematical exactness in intellectual, or more especially in moral and spiritual culture. The seed we sow does not always germinate at once. The soil will not always mellow by one mode of irrigation and tillage. The human heart, less fatally ordered than the earth, does not respond to our labor so surely in definite periods of time. Yet the soil is fertile, and the germs of life hidden in the soul of the child, are immortal. The good seed lodged in the heart, though it may be slow to germinate, shall never decay. It only awaits the true sunlight and the proper aliment. But every soul has its own idiosyncrasies under whose guidance it chooses its nourishment. And the very fact that these idiosyncrasies do exist, renders the work of culture one of rare difficulty, and often one of tardy results. Yet, as has been already remarked, no good life is possible without something good to live upon. Nourishment must be provided bountifully, and that which is good, from which the soul can receive such as is suited to its peculiar wants.

Thus every teacher's work is largely a labor of faith. As far as possible the child's nature should be understood, and the style of teaching as well as the quality of precept, be conformed to it. But we cannot proceed with any rigid exactness. The most effective teaching is oftentimes, when we do not think to teach. The prepared homily may all be passed by, while some little word or thought—a mere episode in the grand endeavor—shall sink down into the child's heart of hearts and become the germ of a new life. We know not certainly how or when our words will take effect. But this we do know, that it is somewhere from the great field of Christian precept and example that the child must gather the food that shall nourish it unto life eternal.

The teacher, then, must work in the spirit, and in the power of a trustful faith; scattering broadcast the seed, proceeding

patiently with the work of cultivation, till God shall bless his labors and bring forth their visible fruitage. Above all others, teachers are called to cast their bread upon the waters; often waiting many days to find it. Nor let any one deem this trial of faith too severe. It is this that proves the depth of the Christian trust. The infidel may sow and work if he knows just how the seed will germinate, and when he shall reap results. The Christian alone can sow and serenely commit the harvest to the Father's care.

ANNUAL MEETING OF THE UNION.

IN accordance with a call issued by the Board of Government, the annual meeting of the Union was holden in School Street Church, on Thursday evening, October 25th.

The meeting was called to order by the President, and prayer offered by Rev. D. H. CLARK, of Somerville.

The Treasurer, Mr. C. F. POTTER, presented his annual report, an abstract of which we give as follows:

Receipts, including balance from last year. . . .	\$830 96
Expenses.	338 27
Leaving a balance on hand.	\$492 69

The Treasurer of the Board of Trustees, Mr. THOMAS A. GODDARD, presented his annual report showing an invested fund of \$2000, the market value of which is \$2160. Cash on hand, \$339. Total trust fund, \$2499.

The Secretary, H. D. WILLIAMS, presented a report relative to the transactions of the Union and of the Board of Government during the year, accompanying it with a statement of the present condition of the Sabbath schools composing the Union.

The report was referred to the next Board of Government for disposal.

The meeting then proceeded to the election of officers, and the following gentlemen were elected.

President, Henry D. Williams, Concord-street school; *Vice Presidents*, Charles Caverly, Jr., Warren-street school; Alanson Kelly, South Boston school; Samuel P. Ridler, Hanover-street school; *Secretary*, Eli A. Smith, Cambridgeport school; *Assistant Secretary*, William F. Hall, South Boston school; *Corresponding Secretary*, Frank Hastings, Roxbury school; *Treasurer*, Charles F. Potter, Somerville; *Librarian*, John M. Lincoln, School-street school.

A vote of thanks to the retiring Board for their services during the year was unanimously passed.

The following resolutions were offered by Mr. H. B. METCALF, of Roxbury, and unanimously passed :

Resolved, That the labors of the late Board of Government in instituting the publication of "The Christian Teacher," receive our entire approval and merit our warmest thanks.

Resolved, That it is the duty of every member of the Union, and every friend of the Sabbath school cause, to labor earnestly to *perpetuate* a publication which promises such good results.

Brief addresses were made by Rev. N. M. GAYLORD, of Boston, and Rev. R. A. BALLOT, of Augusta, Me., in reference to the work of the Union, and the importance of its support by all within its limits. They spoke chiefly of the "Christian Teacher," and earnestly urged its claims upon those interested in the Sabbath school cause.

Remarks were also made by Mr. E. B. DENNISON, of Chelsea, on the importance of fidelity on the part of the Board of Government, and by Mr. WILLIAM MARBLE, of Boston, upon the method of conducting Conferences, and the claims of all Public Exercises of the Association upon all members. After listening to which, the meeting was adjourned.

THE Monthly Conference of the Union for October, was holden at East Cambridge, on the third Sunday evening. In the absence of the President the first Vice President took charge of the exercises. Remarks were made by Rev. H. W. RUGG, pastor of the East Cambridge society, by Mr. H. B. STYLES, of Roxbury, J. B. WINSLOW, of East Cambridge, and J. D. W. JOY, of Boston. The meeting was thinly attended, the evening being exceedingly stormy. Those present were, however, fully repaid, and the meeting of profit and service to them.

WE are glad to learn that our friends in South Boston have at length secured the services of a permanent Pastor. Rev. J. C. CANTWELL has received and accepted an invitation to be settled over this Society, and commences his labors with the present month. Success to him. The Union gives him a cordial welcome and the best wishes of its members for his success.

WE would call the attention of all friends to the Anniversary Exercises to be holden in the School Street Church, on Sunday evening, Nov. 25th. The address will be delivered by Rev. H. W. RUGG, of East Cambridge. Exercises to commence at 7½ o'clock.

ACKNOWLEDGEMENTS. — As has been stated in a previous number, the articles which appear in the "Teacher," are not all written by the Editors — not a few of them are contributed by other friends of the Sunday school cause. The Committee and Editors unite in expressing their thanks to the persons who have thus generously furnished their aid, and respectfully solicit similar favors for future numbers.

PRINCIPLES AND FACTS.

IN the November number of the "Teacher," we find an article styling Religious Education, a hobby of our American life at the present time, endeavoring to define it and point out a course which if followed, the writer thinks would attain the desired end. The idea seems to be that the efforts now being put forth in the "hard riding" of this *hobby*, are merely flurries on the surface reaching no vital part, or at least, an inconsiderate rush towards a wrong point. These are, however, considered "hopeful" and "deserving encouragement," yet it is thought it would be well to inquire if we have not made a mistake in the road we are pursuing. This is certainly a prudence worthy of all praise. We should not rush headlong into any undertaking, yet we opine that our "hobby" — ridden just as it is — would take us to the better land, through paths that would be sunny with God's love and peace, even if they should not happen to be the shortest road.

Is it then really so slight a part of our religious education to be able to tell where the Saviour of mankind was born? In what clime and amid what scenes his holy life was passed? We are told that he wrought wondrous deeds of mighty power. May we not know when and where? Or are we to talk about those events as abstractly occurring in some dimly defined region of the air or imagination? Nay. Take the young child, curious and wondering as he is, to the very land and time in which the Master labored. Walk with him through the quiet vales, over the sunny hills, and beside the still waters of that sweet southern land; lead his tender feet gently over the rugged mountain roads where Jesus walked, teach him the manners and customs of that elder time, and see if mind and heart are not more ready to receive the truths He taught and the principles He inculcated. See if the virtues of his life do not sink deeper, if the mission of his death does not strike home more forcibly, than if you had wisely preached a week on the principles of "faith, hope, love and duty," contained in the Gospel. How

much more vital could we thus make our religion! How real to them those scenes of the olden time in the Holy Land. It would be the surest way of causing them to feel that Jesus is indeed their friend.

I think the Gospel has already been too long held above the heads of our little children, as something grand and beautiful, which however was not to be touched. Something which would tell them to—be good—do right—love virtue—follow duty, and so on up the whole scale of Gospel principles. We have not cared to make it pleasantly familiar to them. We have sat before them Sabbath after Sabbath, gravely endeavoring to show them their “duties as immortal and spiritual beings,” and delivering with extremest unction the precept—“Children, always be good and you will be happy,”—and they have looked at us with awe filled eyes, and at the Bible containing that great truth, and thought what a solemn and almost unattainable thing it was to—be good. We all know that a child’s mind is more ready to receive “external facts” than “primary principles.” Heretofore the Bible has been discovered to them as a book of principles chiefly, and we have grieved much, to think that their attention could be so easily diverted from those divine oracles. Would it not be much better to join principles hand to hand with facts, and “unfold their religious faculties” by leading them through Nature up to Nature’s God? To “develop the spiritual nature” by intimate communion with holy things made real to them; to “awaken moral sentiments and affections” by touching to the quick their humanity, and to “stimulate the conscience” by bringing down to earth and into our daily life, those Scripture lessons which teach us truth and virtue and justice.

I think we shall find that these facts of history, geography, and biography, are the open sesame to that inner nature whereon are to be impressed that “reverent love and trust” in God, and “true charity” towards man, which are the aims of Sabbath school instruction.

It is true that Jesus’ mission had nothing local in its nature,

extending to even the uttermost parts of earth, yet when his home and daily life are localized, is it not fraught with infinitely more interest to the childish mind?

Facts alone are not important. Principles alone work no great good. The hand cannot say to the arm I have no need of thee. Nerves and heart would be of little use with no skeleton or muscles or ligaments. Twining them together, we can weave a web of beautiful fabric which shall win the pleased attention of all those little ones we are striving so earnestly to lead towards Heaven. Uniting the outer with the inner, putting the organs of vitality and action into the frame which we have formed, we can produce a living, breathing, actual presence that will infuse into the hearts of others the very spirit with which we have endowed it.

Thus, then, I do not believe that the text book questions concerning these facts have been too many or too much studied; but I do think that teachers who are themselves well grounded in a knowledge of them (as too few teachers are) can by their judicious use, more easily and rapidly advance their pupils' religious education, making it to them, a source of constant pleasure, a daily reference for each life action, and a loving guide to the pleasant Land of the Hereafter.

TEACH FROM THE HEART.

FOR the successful accomplishment of any object in life, the first requisite is a clear conception of the nature of the work, and a careful consideration of the best methods of attaining the desired result.

If we enter upon any field of labor, whether mechanical or intellectual, with a determination to excel in some particular branch, we are very careful to prepare ourselves for it, by improving all the opportunities for gaining instruction on the subject. We seek the counsel of those who by their experience

in similar labor, can give us such advice as shall guide us in our course, and so surround ourselves by such influences as shall develop those faculties that must be called into action; the thoughts of it are with us in our every day life, directing each action towards the attainment of the desired end.

If then to attain excellence in any department of science or art, we feel the necessity of such thorough acquaintance with all its principles, and willingly devote time and strength to the acquirement of this knowledge, how should we feel with regard to the preparation that is needed to fit us to become faithful workers in the cause of Him, who has not only given us hands to labor with, and minds to think, but has richly endowed us with moral and religious faculties, that we may develop a Christian character. Are we as earnest to seek the needed light and instruction for the successful accomplishment of this Life work?

Are we not too self-reliant, and so fail to seek the true source of knowledge, that we may become familiar with that life by which ours should be moulded, and receive that spiritual strength which alone can constitute us successful workers in the good cause?

Never perhaps do we realize more fully the progress we have been making towards the development of this inner life of ours, than when we seek to instruct others in the lessons of life; to create in the hearts of children a love of truth and holiness, and so begin the unfolding of those powers of the soul which is the true aim of all religious teaching.

Such experiences are the tests of our spiritual growth, and if we have but poorly learned life's lessons ourselves, if our souls are not rich in love towards God, if we have not by frequent communion with the Master received the spirit of his teachings into our hearts, how shall we impart strength and knowledge to others? When we talk with children of Christ, of his great love for them, his holy life and teachings, and so strive to make religion a reality to them, if we have been faithful scholars in his school, and can tell them of *our* experience of the blessed

truths, of the joy and peace they bring to us, we can hope to reach their hearts by the power of the love that is within our own, and awaken in them a desire to know and serve the great Teacher of us all.

Let us first be sure that the truths we would teach have a firm hold of our own souls, and are moulding our lives by their influence, and then with earnest, loving hearts, lead our pupils in those paths of truth with which our feet are familiar, ever striving, like the Master, to exemplify in our lives the spirit of our teachings. That is the best and most successful mode of instruction, when we can go for the lessons we would impress upon the minds of others, far down into our own hearts.

CHEERFUL VIEWS OF LIFE.

How many of us are inclined to look rather on the dark than the bright side of life? If asked which we preferred, sunshine or gloom, we should probably without hesitation, choose the former; and perhaps with the next breath, murmur and repine over some seeming lack of harmony in God's dealing with man, dwelling on the apparent evil, and wondering why he permitted such injustice. We seem to derive a melancholy satisfaction in thus brooding over wrong, instead of endeavoring to shake off this garment of sadness, and with a cheerful heart and right good will putting forth our best energies, and by Divine assistance trying to remedy the evils which we deplore. We know that in the world of Nature the storm and gloom will pass away and the earth wear a brighter smile, and why can we not as cheerfully hope for the same result in the moral world.

Our Divine Master was "a man of sorrows and acquainted with grief," yet we love to think of him, as shedding joy and gladness wherever he walked. When with his disciples in the little storm-tossed boat on the sea of Galilee, he did not then attempt to impress on their fear-stricken hearts a lesson of

God's power, and warn them that unless they followed him, he would visit them with a judgment of which the storm was but a faint symbol; he rather chose to bid them mark his power and love in upholding the little sparrow; to consider the lilies which rivalled the mighty Solomon in beauty of raiment, and to trust with implicit confidence, that the good Father who thus took care even of the grass of the field, would not neglect his children. He placed in their midst a little child, a happy, smiling type of the human family, and told them, that "of such is the kingdom of Heaven;" and how must their hearts have been stirred, as with face radiant with divine love and glory he pronounced that heavenly benediction! How different would have been the effect, had he pointed to some aged patriarch, bowed with the weight of years, wearied with the cares of life, longing to depart and be at rest, and assured them that unless they became like him in spirit, they could not enter his kingdom.

Thus did he constantly strive to teach them lessons of cheerful trust; to implant in their hearts the seeds of that faith, the fruit of which, is "joy and peace." Surely we, of all the world, ought to be cheerful in our glorious hope. If our ear seems to detect sometimes a discord in the grand choral song which swells from Earth to Heaven, let us remember that our powers are but feebly developed, and that what to us may seem harshness, to the ear of those more spiritually attuned, it forms a part, though in the sad minor chord, of the great human anthem, in which all will finally join in perfect harmony.

How can we better commend the gospel of the blessed Redeemer to those whom he declared heirs of his kingdom, than by exemplifying in our own lives the cheerful trust and hope which are the fruits of its spirit; teach them that if taken close home to their hearts, it will make purer every joy, hallow every sorrow and make even the disappointments and crosses of life serve as helps to the development of the noblest traits of a true Christ-like character.

BE FAMILIAR WITH SCHOLARS. — Sunday school teachers should seek in every way to draw out the thoughts of their scholars. Many teachers feel as though they could do nothing with the scholars, only in the way of their lessons from the class books. But it ought not to be thus. Let the teacher find out in familiar conversation, what the scholar knows about the lesson, or about any scriptural topic. One good method of impressing scripture facts or incidents upon the mind of the scholar, is, to ask him to repeat the same in his own language. We know of some teachers who take this familiar course with their scholars, and who are very successful.

HE IS NOT THERE.

BY REV. JOHN PIERPONT.

I cannot make him dead !
 His fair sunshiny head
 Is ever bounding round my study chair ;
 Yet, when my eyes, now dim
 With tears, I turn to him,
 The vision vanishes — he is not there !

I walk my parlor floor,
 And through the open door,
 I hear a foot fall on his chamber stair ;
 I'm stepping toward the hall,
 To give the boy a call ;
 And then bethink me, that — he is not there.

* * * * *

I know his face is hid
 Under the coffin lid ;
 Closed are his eyes ; cold is his forehead fair :
 My hand that marble felt,
 O'er it in prayer, I knelt ;
 Yet my heart whispers that — he is not there !

I cannot *make* him dead
 When passing by his bed,
 So long watched over with parental care ;

My spirit and my eye
Seek it inquiringly,
Before the thought comes that — he is not there.

When at the day's calm close,
Before we seek repose,
I'm with his mother, offering up our prayer,
Whate'er I may be *saying*,
I am in spirit praying
For our boy's spirit; though — he is not there!

Not there! — where then is he?
The form I used to see
'Twas but the *raiment* he used to wear;
The grave that now doth press
Upon the cast off dress,
Is but his wardrobe locked — he is not there.

He lives! — In all the past
He lives; nor to the last
Of seeing him again will I despair;
In dreams I see him now;
And on his angel brow,
I see it written, "Thou shalt see me there."

Yes we all live to God! —
FATHER, thy chastening rod
So help, us, thine afflicted ones, to bear
That in the spirit land,
Meeting at thy right hand,
'Twill be our heaven to find that — he is *there*!

HOME AND ITS BLESSINGS.

THE few glimpses we have of home-life in the Bible, are all of a pleasing character. The picture given us of the pastoral life in the early books of the Old Testament is very beautiful and attractive. The venerable old patriarchs with their children, and their children's children, gathered around them, ever looking up to them with reverent affection, holding them as the priests of God, standing in God's place to counsel, guide and teach

them, to bear their prayers to heaven, and to show them the way of life and peace — the flocks and herds spreading over the plains and up the hillsides, watched by the young men and women — the children playing around the tents, their homes, which sheltered them from the sun and the rains and the heavy dews — the primitive meals of fruits and cakes, of kids and lambs from the folds, of milk from the goats and water from the running streams — all this is a charming picture of the simplicity and happiness of the patriarchal life and home.

You see it with all its wealth of hospitality, its welcome to strangers, its affection for kindred, its open manners, its absence of formalities, its hearty social enjoyment, in the record of the journey of Abraham's servant to the land of his kindred to find a wife for Isaac, *Gen. xxiv*: and in Jacob's journey to Padan-aram, his meeting with Rachel at the well, and his heartfelt welcome to the home of Laban, *Gen. xxix*.

And where is there a more exquisite narrative than that of Ruth? her devotion to Naomi; her mother-in-law, her abandonment of her kindred that she might help to make a pleasant home for the desolate and heart-broken mother of her beloved, but now departed, husband. Poor enough they were, but it is easy to see, in the few touches given, how blessed their humble home was made by their piety and mutual affection.

In the New Testament, too, we have a glance, here and there, at the homes of the people. We can refer to one only, that of Mary and Martha, and their brother Lazarus, where Jesus went so often to rest from his weariness, and enjoy the sweets of friendship, and the quiet of domestic life. It lies there on the landscape of the gospel narrative, a warm and sunny spot, to which my thought always turns with pleasure. *Luke x., John xi.*

Many a time I have enjoyed the recollection of it, thinking of Lazarus, loved of the Lord as a brother, trying to imagine what sort of a person he was; whether gentle and affectionate like John, or active, stirring and impulsive like Peter — of Martha, busy all the day long, over-careful and anxious in her house-

keeping, "troubled about many things"; neat, orderly, industrious, "cumbered with her much serving," familiarly complaining to Jesus of her sister, thoughtful of the table, keeping a place always for her friends, and mindful to entertain the passing stranger, or the wayworn traveller — and of Mary, too, "sitting at the feet of Jesus," with her meek face, and quiet manners and unobtrusive piety; not helping Martha all she might, perhaps; perhaps not thinking it wise in her sister to be forever occupied in such things, to the neglect of the good part which she herself had chosen; perhaps remembering, and applying too literally, the words of the Lord. "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on — Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

At all events the two sisters, however different in character, and their excellent and manly brother Lazarus, must have made a pleasant home of it; or the Saviour would not have sought it so often, or been so strongly attached to its inmates.

What a beautiful word *Home* is! How sacred and tender the associations connected with it, and the memories that linger around it. When tired and exhausted with the toils of the day, or worried with its vexations, or oppressed with the cares of business, or fevered and fretted by its conflicts and disappointments, what a comfort it is, when night comes, to leave all behind, and go home! What a soothing influence there is in the very thought — the pleasant faces, the sweet voices, the kind words, the welcome, the refuge, the rest, that are waiting for us there!

And when afar off in a distant portion of the land, or in a foreign country, with hundreds or thousands of miles stretching between us and that blessed spot round which cluster all our affections — afar off, travelling, hurrying to and fro, living in tents, in roadside inns, or in the dismal solitude of a great hotel; weary, worn down, fainting in body, desponding in mind, threatened with sickness, alone among strangers. O, at such

times how the thought of home will make the heart beat, and dim the eye with tears in spite of our manliness. What melting tenderness there is in the recollection of wife and children, of mother and father, sisters and brothers. How we long to get back once more, to be at rest. Health and strength are failing us and we are in the shadow of a great terror lest the fever which begins to throb in our brain, and fire the blood, will be too much for us, and compel us to lie down and battle with disease in the land of strangers, with no loving hand to bathe the brow, no familiar voice to soothe us, no dear heart to watch with us and comfort us through the long nights and days. O! then that blessed home we left behind clothes itself in our thought with a new and mellow light, and lifts upon us like a vision of heaven.

As we have sometimes seen the evening star come floating out from the darkness, like a tremulous golden flame, lighting up all the western sky — so that home, that longed-for refuge afar off, trembles out from our darkness and weariness and loneliness, with a sacred and tender beauty we never knew before. It is absence, it is deprivation, which reveals to us the blessedness of our homes, and the wealth of affection laid up there.

But then all this implies that it is a true home, a home of love and happiness, a home where piety, and gentleness and goodness and all the Christian and domestic virtues delight to dwell. These are what make it sacred in our thought, and beautify all our memories of it. The old family Bible, and the lessons read from it, the prayer of faith, the sweet lessons of goodness taught by a fond mother, the kindly counsels of a venerable father, the evening song of brothers and sisters, whose voices still make music in our hearts, the love that pitied and forgave our many follies and sins, that watched over us in sickness, that smoothed our pillow at night, and met us with a blessing in the morning — these are the memories which make home so dear to us in after life.

Parents, see to it that your sons and daughters, when they go

out from under the shelter of your roof, take with them these tender and holy feelings, these sacred remembrances of home piety and affection. They may be their salvation in the perilous future before them; the power which, in the day of temptation, will turn their steps into the path of safety and of heaven.

METHODS OF TEACHING.

THERE are several methods of instructing children which Sunday school teachers may profitably meditate and improve upon.

1. There is the *animated* method. It implies a quickness and versatility of movement, which shall attract and engage the young mind. The child's mind is nimble, bird-like in its motion, cannot wait for the slow statement and illustration of thought; therefore strive to be *animated* when engaged with your class.

2. There is the *intelligent* method. It implies familiarity with the lesson in hand. Many a teacher hears a lesson ignorant, at the outset and at the conclusion, of its matter and spirit. Confused and uncertain themselves, they leave the class in a like condition. This unfamiliarity with the subject to be elucidated and carried home to the mind and heart—sometimes unavoidable—should be overcome as much as possible by seasonable preparation, by *meditation* upon the lesson which, insuring apprehension, will also augment interest.

3. There is the *pictorial* method. It implies the embodying of doctrine and principle in scene and symbol. It is *showing* truth, justice, love, and other attributes of abstract Christianity, to the eye and the imagination, and thus conveying them to the deeper recesses of the heart. Children, older and younger, like incidents, illustrations, living examples. The eminent success of this method will be suggested by the two names, dear to the juvenile world—Peter Parley and Peter Sinclair.

4. There is the *interrogatory* method. This is sometimes called the *Socratic* method, Socrates, the distinguished Teacher of the Grecian common people, being its persistent exponent. He seldom *answered* questions, but he carefully and constantly *asked* them. He thus evinced his confidence in human nature as containing within itself the latent consciousness of manifold truths, principles, and reasons, and induced in turn a self-confidence in those whom he interrogated. He thus drew out convictions more vital than any he could impart, for what is *given* in the shape of thought and belief is far less real and experimental than what is *self-revealed*, quickened into consciousness from within, born in the mind and heart by their own activity. He thus put human nature to a more direct exercise of judgment, discrimination, self-reliance, and secured its normal unfolding *from within*.

Therefore interrogate your class, with original, fresh, pertinent questions. Try all its members with the same question as often as may be, letting the first one's reply excite and aid the next one's, and so on, thus quickening mutual thought and an emulative spirit. Pass the question through the class the second time if the interest in it is unabated. Perhaps they have got better answers by this time. Perhaps they made random *guesses* before, and see reasons now for a more *intelligent* reply. A skillful questioner is a successful teacher in every department of instruction, and especially so where the object is the education the educating or leading out, of the moral and religious instincts and intuitions, the development of enveloped capacities.

KEEP HEAVEN IN VIEW.

To the mariner upon the stormy deep the thought of home, and the friends who are waiting there to welcome his return, is full of joy and peace. That thought alone has nerved his arm when angry waves have swept across his path, and gathering

clouds have filled him with dismay. And when through starless nights and raging tempests he has kept his course — when the furious winds have borne away his masts, and hope has well nigh fled — when painful doubt has filled his breast with anguish as he looked upon the gloomy waste and thought of the unmarked graves beneath him — and then when the dreadful night is past and the storm has ceased its roar, to look away through the breaking clouds and see the calm blue sky again, and the welcome haven near at hand — and then before the driving gale to reach the port, and see his friends with open arms waiting to greet him — Oh! this is joy enough, for all the dangers past! this is a glorious reward. So should we voyagers on the sea of time look through the tempest and above the threatening clouds to our haven of rest beyond; for so shall we go home to our friends. With shouts of joy we shall be welcomed to the rest of heaven.

“And when we meet our friends on high,
Where tears are wiped from every eye,
Have we not then for pains and fears,
The day of woe, the watchful night,
For all our sorrows, all our tears,
An over payment of delight.”

WHAT SUNDAY SCHOOLS MAY DO.

WE have just been looking over the pages of a very interesting work, issued in New York, entitled, “Forty Years’ Experience in Sunday Schools.” By Stephen H. Tyng, D.D. It is a book worth reading, and one which every minister and Sunday school teacher might read to advantage. Two instances, related by the author, illustrating the good effected by the Sunday school, we wish to give to the readers of the “Teacher.”

“In one of our large public institutions, is an accomplished professor of languages, who came a poor boy to my school. His parents had no means of advancing him. He had displayed

no particular taste for attainment. His associations had been far down below the prospect of any possible elevation. The Sunday school brought out his hidden fire, and stirred up the gift that was in him; excited the desire for an education; led him to give himself and his education to God. He struggled through his youth with the noble purpose before him. He found friends in his Sunday school connection to sustain him. He graduated with the highest collegiate honors. He was able to educate and exalt his whole family. Few who now know and admire him, have the least idea where was found the spark of that brilliant exhibition. Yet it was the Sunday school that took him out of the dust, and inspired him with all his early thoughts and plans. And he has been a faithful teacher in his work through all his manhood since.

A little girl of ten years old, perhaps, found her way as one of our scholars. She lived as 'a little maid' like the one that waited on Naaman's wife, in a rich and careless family, who went to no church, and kept no Sabbath. In the few succeeding weeks after she came among us, she brought with her one and another of the children of the household, till she succeeded in attracting every child in the family to the school. The father and mother followed, and took a pew in the church. The final result was the adding to our communion both parents and children, as one of the happiest and most faithful families I have known. The little girl was so excited and taught in the Sunday school, that she longed for a thorough education. She was permitted by the family to attend the public school. She arose to be an assistant and a principal teacher. A distant town, about organizing a new public female school of a high order, sent to the trustees of these public schools, for a teacher thoroughly qualified to take this important post. They unanimously recommended 'our little maid' and she was appointed. She has since been at the head of another more important institution, and has now educated hundreds of young ladies, who were never called to toil, nor knew the pressure of want. I could give many particulars of her remarkable course. But

it was the Sunday school that educated and refined her, in character, desires and plans. Apparently, but for the opening which was presented there, she might have spent her weary life in the mere service of the kitchen.”

FAITH AND PRAYER.

IN conversation a few evenings since on the subject of faith and prayer, a friend related to us the following touching incident, which came under his observation during a visit to the old world a few years since. Thinking it a beautiful illustration of the subject, we made a note of it for the benefit of the readers of the “Teacher.” We give it in his own words:

“While visiting Prague, Bohemia, we strolled one morning into an old cathedral; and while examining the many curious relics there collected, our attention was directed to a strange group of persons, which we took to be a family group, of father, mother, and four children, who hurriedly entered the church, and prostrated themselves in front of one of the altars. They appeared to be under the excitement of some severe calamity, so earnest were their prayers. Curiosity to learn something of their affliction, encouraged us to approach them. It needed no second glance at their wan and haggard faces, their thin and attenuated bodies, to assure us that they were really suffering from the want of food; in truth actually starving. We involuntarily took out our purses, and whether the sum we gave was large or small, we were too much excited to tell. They grasped our hands and covered them with grateful kisses, while the hot scalding tears fell fast. The scene was too painful, and we tore ourselves away. On leaving the church we glanced back on the kneeling group, and oh! the expression of heavenly gratitude that shone in those faces, as with clasped hands and upturned eyes, they poured forth their thanks to God, for His prompt answer to their appeals for succor! was a scene never to be forgotten; it was truly a living sermon on the power of faith in divine protection.”

ANNUAL REPORT OF THE SECRETARY.

PRESENTED AT THE ANNUAL MEETING OF THE UNION, OCTOBER 25,
AND PUBLISHED BY ORDER OF THE BOARD OF GOVERNMENT.

MR. PRESIDENT AND MEMBERS OF THE UNION:

It is my duty as Secretary of your Organization, to present at this time, for your consideration, the record of its labors during the year past, and a statement of the present condition of the Sabbath school cause within its limits.

A kind Providence has been over you, as the passing months moved on, guiding your councils, directing your action and enabling you to come up hither at this time, with something of confidence that the Union retains its usefulness as an effective organization in Christian work.

If we, in whom you trusted and to whom you delegated power, have fallen short of your expectations in the performance of duty, if less has been attempted than you planned, if perchance any special project has resulted less favorably than was expected, and less been accomplished than some desired, yet on the whole the record is a fair one, and you can justly feel to-night that the year has not been for you, as an organized body, one of careless effort and vain struggling, but rather one of advance and continued success.

The operations of the Union have not in the past twelve months, varied materially from those of former years, for its routine of labors seems to be prescribed by the necessities of its position.

They have been as follows: Conference Meetings holden on the third Sunday evening of each month. November 20th, 1859, at Chelsea; December 11th, at Warren Street, Boston; February 12th, 1860, at Concord Street, Boston; March 11th, at Hanover Street, Boston; April 15th, at Cambridgeport; May 27th, at Charlestown; June 17th, at Somerville; July 15th, at Roxbury; August 19th, at Chelsea; September 16th, at East Boston; October 21st, at East Cambridge.

Some of these meetings have been well attended, have been pleasant gatherings and profitable also, we trust, for all present. The meeting at Charlestown especially is worthy of notice, and also that holden at Roxbury. Some meetings, however, have been neglected by our teachers; thus the meetings at East Boston, at Chelsea, and at Cambridgeport, were overlooked by several schools, and no delegation sent to share in their

exercises. Could you, Teachers, only realize how much your presence and coöperation adds to such occasions, could you all feel a personal responsibility in reference to them, feel that their success or their failure depends directly upon your fidelity, and act as such feelings would require — they would be more potent for good than now, and you yourself have more occasion to rejoice in their continuance. Let us see if in future we cannot each and all come up anew to this work, school greeting school at each monthly gathering, and all uniting in a common effort for self improvement. Let us not only go when the meeting comes to our own Church, or is located with our nearest neighbor — but go also when it is farthest from our home, and so, by the very effort made, encourage others and strengthen ourselves in the teacher's work.

ANNIVERSARY. — The eighth anniversary of the organization of the Union, was commemorated by an address before the Union, Sunday evening, November 13th, by Rev. C. H. FAY, of Providence, R. I. His subject was :

“The Sabbath School Teacher's aim, work and reward.” His text from Daniel xii. 3.

“And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.”

The address was excellent, full of practical suggestions, just in its estimate of the teacher's vocation, and containing many practical thoughts and suggestions. We wish that through the medium of the press it might have found a larger audience than a single Church could contain.

LECTURES. — In accordance with arrangements made by the last Board of Government, a course of lectures was delivered in the city Churches during the winter months. They were three in number and were as follows :

Sunday evening, January 27th, Rev. J. O. SKINNER, Hanover Street Church. Subject, “Christianity adapted to the wants of children.”

Sunday evening, February 26th, Rev. E. C. BOLLES, Warren Street Church. Subject, “Power of Christ's life.”

Sunday evening, March 25, Rev. SUMNER ELLIS, School Street Church. Subject, “Aim of Christian culture.”

Arrangements had been made with Rev. MOSES BALLOU, of New York, to deliver a lecture during the winter, but ill health prevented him from fulfilling his engagement, much to his own regret and to the disappointment of the members of the Union. Of these lectures, we need only say, that they were well received by appreciative audiences of Sabbath School Teachers, and were such as to entitle the lecturers to the hearty thanks of the Union.

ANNIVERSARY WEEK.—The meetings of the Union during this interesting season of religious gatherings, were a pleasant and prominent feature. They were arranged upon the same plan as in the preceding year; Morning Conferences in the city Churches. Monday and Friday, First Church; Tuesday and Saturday, Second Church; Wednesday, Fifth Church; Thursday, Concord Street Chapel.

A children's meeting at Tremont Temple, where addresses were made by Rev. B. F. BOLLES, of Manchester, Rev. T. B. THAYER and Rev. E. C. BOLLES, of Boston. The large hall was crowded in every part, and the exercises of the most interesting character. One of our city denominational editors has recorded of it the following commendation:

"Those who were instrumental in establishing these children's meetings were fully rewarded on Wednesday afternoon. There was something inspiring and purifying to the heart, in the sight of so many of the little ones of God, gathered together in confidence, to be fed by the instructive and entertaining food of those to whom they looked as fathers. May heaven grant that these gatherings may continue year after year."

A Sabbath School Conference in School Street Church, Wednesday evening, where addresses were made by L. W. BALLOU, Esq., of Woonsocket, R. I.; Rev. C. R. MOORE, of Portland, Me.; Rev. R. A. BALLOU, of Augusta, Me.; Bro. T. A. GODDARD, of Boston; Rev. B. H. DAVIS, of Manchester, N. H.; Bro. H. B. METCALF, of Roxbury. Full reports of these addresses, and also of the addresses at the Morning Conferences and at the Temple meeting, may be found in the *Freeman* of June 8th, and in the *Trumpet* of June 9th.

In addition to the preparing and arranging of these meetings, the Board of Government has sought to advance the interests of the Sabbath school cause, as in previous years, by working within its own limits through its visiting committees. The reports presented to the Government, and now on file, indicate how faithfully these committees have attended to their duties, and what degree of success has attended their efforts. If the present system is imperfect in some respects, and does not accomplish all that we might wish, it is yet perhaps the best that can at present be devised, and has sufficient claim upon us, in the good influences it really exerts, to warrant its continuance.

The Government has labored also to increase the Trust Fund, with more than usual success. Through the efforts of some of the Directors, the number of Life Members have been increased from eighteen to twenty-seven, and two hundred and sixty-two dollars collected from annual subscribers, thus adding three hundred and twenty-two dollars to this fund, and making the whole fund, as shown by the report of the trustees to-night, \$2339.00 par value as invested.

Its chief work however, has been the establishment of a monthly publication, devoted to the Sabbath school interest and to the labors of the Sabbath school teacher. This project was originated in March, definitely decided upon in April and fully matured in July, when the first number of the "Christian Teacher" was issued. There is little need for me in this presence to occupy time in stating the intentions of the Board in projecting this monthly, or in repeating the details of the plan adopted to secure its regularity and permanency. You can find all this in the pages of the numbers now issued, and to them I refer you.

The Board has acted upon a few minor matters, to which it may be well to refer. The location of the Union Room has been changed from Tremont to Washington street, and better accommodations secured for the meetings of the Government and of its committees, in the new building, opposite Franklin street, on more favorable terms than the old room was leased. A satisfactory arrangement was made with the State Association, and the room opened to the Executive Committee of that organization for its monthly meetings. A neat form of certificate for Life Membership of the Union, has been prepared and placed in the hands of the Treasurer for use whenever required. The subject of text books, has been considered, and attention given to the theory of Mission Schools. No action was indeed attempted in either of these departments, the times and surrounding circumstances not being deemed favorable. It is to be hoped however that the time for definite action in reference to these matters is not far distant, and that the Union or some kindred association, will soon be able to supply to the teachers in schools already existing, better means for prosecuting their labor, and will make provision for systematic effort in spreading Sabbath school influences over fields now unoccupied.

But friends, in addition to this record of the transactions of the Government, and the operations of our organization, it is my duty to state at this time the condition of the Sabbath school cause within the Union. In this permit me to depart somewhat from the beaten way, and to omit the customary criticisms of the several schools. The reports of visitors upon which I am dependent, indicate but little comparative change in their condition, and my remarks could not vary much from those of the last report. There are the same virtues to be commended, and about the same faults to be condemned. Here, good discipline and good attendance; there, carelessness of deportment, tardiness and inattention; the merits and demerits varying in degree in the various locations. I have in place of such remarks to present a statistical table, and to leave you to judge where there is most need of vigorous effort, or rather where there is need of the most effort to render the schools what they should be, and can be if our whole duty is done.

SCHOOLS.	Superin- tendents.	Officers and Teachers.				Pupils.				Pupils 16 years of Age and upwards.			No. of Volumes in Library.
		Male	Female	Total	Per cent of Attendance.	Male	Female	Total	Per cent of Attendance.	Male	Female	Total	
First School, Boston,	S. P. Ridler	14	20	34	75	60	78	138	74	4	15	19	1011
Second " "	T. A. Goddard	20	35	55	85	161	208	369	63	40	106	146	1343
Fifth " "	Wm. E. Ford	19	20	39	76	126	90	216	63	...	...	33	1067
South " "	A. Kelly	...	...	33	73	80	113	193	55	14	20	34	650
East " "	J. H. Pote	11	14	25	74	45	83	128	86	...	...	20	714
Roxbury,.....	Edward Wise	30	32	62	82	140	178	318	86	...	...	40	1350
Cambridgeport.....	C. M. Paine	10	24	34	88	97	115	212	80	...	12	12	943
East Cambridge.....	N. K. Noble	6	11	17	94	46	68	114	83	5	16	21	712
Charlestown.....	H. Wellington	41	18	59	83	171	221	392	57	15	22	37	1062
Chelsea.....	E. B. Denison	6	31	37	...	133	189	322	64	20	51	71	770
Somerville.....	C. Williams	...	...	20	70	47	61	108	65	...	8	8	500
New School, Boston,	H. D. Williams	12	10	22	88	47	72	119	70	...	...	31	none
Total				437				2629				472	10122

These tables show that our Union comprises twelve active schools, in which are 437 teachers and 2629 scholars. With reference to these statistics, it is but just to say, that parishes with which several of our schools are connected, have been without pastors during portions of the year. Thus the Roxbury Society had no settled clergyman from January to July. The South Boston Society has been without one since December. The East Boston in the same way since June. The new Society at the South end did not settle a pastor till December, two months after the Union commenced the current year, whilst the close of the year finds the First Society without a minister. These facts taken into the account, make the record as a whole creditable to the schools, and as satisfactory as in previous years.

With this report of the year's work, and this statement of our numerical strength, we place before you this night, for your approval, our organization,—The Union. What it was intended to be, you have heard in other meetings, from the lips of its founders and early supporters. What it has done, the records of eight years show. What it may do and may be, depends much upon you. It is of no little importance, Teachers, that you each and all appreciate its objects, and understand your personal relations to it; that you recognize its claims upon your schools and upon yourselves. It is true that its mechanical action is by delegative power, but the choice of Directors does not leave you free of all responsibility, or render it unnecessary for you to be earnest and active.

I. Its Government has claims upon you that you see that it be properly constituted, made up of true men—fit to share in its councils and direct its movements. Men who will represent faithfully their schools at the

meetings of the Board, and represent faithfully the Union in their schools. But this is not all; it has claims upon you, to second its plans, to sustain its movements, since it is your duty to support and aid those upon whom you have laid duties and responsibilities, whenever and wherever they may move in their work.

II. Its public exercises have claims upon you. If they be lectures, they are such as will be for the advantage of teachers, and it is due to the lecturer, who kindly prepares for their aid and instruction, that they to whose invitation he responds, and to whom he wishes to speak, be present in full numbers to receive the benefit he can impart. If they be Conference Meetings, you can poorly afford to dispense with them; you need that sympathy and fellow feeling that contact with others in such assemblies, calls forth; you need that enthusiasm which sympathy kindles, that force and power which oneness of purpose and unity of spirit bring. Whether it is best that such meetings be holden on Sunday evening, or changed to a week day, as suggested by a Committee last year, is a secondary matter for the Government to decide—the claim is the same. They will bring to you an inspiration to labor, you can gain in no other way—and render you and your schools better and more of service in the cause.

III. The Trust Fund has claims upon you, which I need not repeat since they have often been urged in meetings like this. See to it that it be increased so as to be more available for practical work. You have to-night seen its present proportions, let us all unite in enlarging them, so that it may soon be of sufficient magnitude, to warrant the association in entering upon a more extended system of operations than it has yet been able to do.

IV. Its new enterprise, the publication of the "Christian Teacher," has strong claims upon you for active service in its support. It was projected as a means of improvement for teachers. To this end it employs our ablest clergymen and laymen as its editors, and in its pages discusses the various topics suggested by school organization and labor, and the experiences of teachers. Its preparation and distribution claim much time and care from the Board of Government. Will you not respond by giving it, not a hesitating and reluctant support, but one hearty and earnest. Upon you depends its success, upon you will rest the responsibility of its failure, if fail it should. Look to your own schools my friends, and see that they are not backward in this work.

In urging upon you these claims, I do it not with the idea that this Association is in itself an end, and that the reward of our service is to be simply a central power, with funds at its disposal for its own upbuilding. Were such the theory or the practical workings of our plan we had better to-night dissolve, and save our efforts and our means. It is rather because I regard it as a means for the accomplishment of important ends,

that I would press these thoughts home. The Union was projected for the advancement of the Sabbath school cause. You engaged in its service, because you felt there was need of organized effort in developing and applying theories for the Christian culture of the young; you felt also, that united action, and common sympathy and labor would bring to you an inspiration and a power you could gain in no other way. The organization was then for a two-fold purpose—the improvement of the Sabbath school Teacher and the systematizing of the Sabbath school Teacher's work. For these ends, have you contributed to its funds, that with means at its disposal, it might be more efficient in its labors. Never have you had real occasion to regret. Your schools are stronger and better for its existence, and you yourselves further advanced in your Christian progress than you would have been without it. Its objects have ever been kept in view, and to-night are as worthy of endorsement as on the first occasion of your gathering.

It may seem strange that after the existence of a Society for nine years, there should be any occasion for offering a single word in the way of developing purposes or enforcing duties. Yet it is just because it has existed so long and done so well that the need arises. Often, the early enthusiasm called forth by a new project subsides when the novelty is gone, and there many lay down their armor leaving the few to toil on. We would not have it so with our Union. Let its action be the care and thought of every member. Let its appeals be every where sustained and each one feel that he has a personal responsibility in its success. Thus and thus only can we render it efficient, and so fulfil the duty which in its organization we assumed.

May God bless our organization in the future as in the past, and so inspire our councils and bless our efforts in every good work, as to secure for our Union many years of usefulness and honor.

REPORTS.—We have received “The first Annual Reports of the Secretary and Treasurer of the Massachusetts Universalist Convention, presented at Springfield, October 17th, 1860.” These reports furnish much valuable information in regard to our cause in this State, and show it to be in a highly prosperous condition. Our thanks are due Br. HENRY B. METCALE, the *Secretary*, for his efforts in gathering statistics of our Sabbath schools in this State, and for the concise form in which he has presented them to us. We here have reports from eighty-three schools, “all except six of which hold sessions every Sunday.” The whole record stands thus:

Number of Teachers and Officers.....	1774
Average Attendance.....	1436
Number of Pupils... ..	9708
Average Attendance....	6827
Number of Library Books.....	43090

UNION CONFERENCE. — The November Conference was holden at South Boston, Sunday evening, November 11. The evening was most unfavorable, a severe storm raging, and the attendance limited. Notwithstanding this, the meeting was pleasant and interesting. The topic proposed by the Committee having charge of the meeting, was, "The Duties of Parents to Sabbath Schools and to their children." The opening remarks were offered by the pastor of the So. Boston Society, Rev. J. S. CANTWELL, who was followed by Rev. T. B. THAYER, of Warren Street; Bro. J. D. W. JOY, of Concord Street; Bro. HENRY B. METCALF, of Roxbury and Bro. DOLBEARE, of South Boston.

ANNIVERSARY EXERCISES OF THE UNION. — The ninth anniversary of the establishment of the Sabbath School Union was celebrated on Sunday evening, Nov. 25, as usual by public services in the School Street Church. The exercises were conducted by Rev. CHARLES A. SKINNER, of Cambridgeport, and Rev. D. H. CLARK, of Somerville. The address was delivered by Rev. H. W. RUGG, of East Cambridge, on the "Position and Claims of Sunday Schools." His purpose being to show how its position may be advanced in the public estimation, and its claims better sustained by teachers and friends. The necessity of moral culture, the importance of its early commencement, and the prominent part allotted to the Sabbath school in advancing that culture, were at the outset referred to as admitted facts no Christian would controvert. We were past the time for the discussion of such questions. We were now to consider not whether action was needed, but how it might best be directed to be most efficient and useful. This, our denomination seems to realize. In 1830 there sprung up among Universalists a wide recognition of the usefulness of the Sabbath school. In 1837 a Sabbath school association was established in Boston, and nine years afterward a State organization effected. Since then we have multiplied our organizations and improved our schools by their aid.

In commenting upon the various improvements that might be made on present systems — the lecturer spoke earnestly in behalf of mission schools, alluding to the efforts of the so-called evangelical Christians in this direction and urging the necessity of similar effort among Universalists. He spoke also of the demand for more time, claiming for the Sabbath school a more equal division of the Sabbath day. Let the school take the place of our afternoon service, and our pastors become active laborers among the lambs of their flocks, and more would be accomplished for the Christian culture and advancement of our people than in any other way. We have no room for further notice of this address. The attendance of Sabbath School Teachers was large, and their memories will supply what is lacking in this report.

REVERENCE FOR THE BIBLE.

SAID GARIBALDI to his son, on leaving him at a Protestant Seminary in England, "The Bible, my son, is the sword that shall liberate Italy."

This is the language of a man whose thought penetrates to the heart of a matter. While wielding with mighty energy the weapons of a revolution, he felt that even in the event of success to his heroic arms, liberty could not spring into vigorous life, unless nourished in its infancy by knowledge of the truth. Civilization can rise no higher in a nation than the tide of thought and life in the individuals who compose it. A people long under the yoke of a church which would suppress religious investigation, and keep her adherents in ignorance of their individual worth and possibilities, can not grasp at once the truest liberty.

They must be educated in the first principles of liberty, as inculcated in the revelation of Him who "knoweth what is in man." Let the Bible go among the homes of fair Italy. Let her little children learn its divine lessons, and soon the individual soul will assert its supremacy and yield allegiance only to the King of kings. Educated in the spirit of truth, each enlightened conscience shall be a law unto itself, and the mission of earthly potentates shall come to an end. The Bible is the sword which shall cleave the way to a true and permanent liberty.

Among all nations since the dawn of the first revelation from God, the real liberty and happiness of a people, have been measured by their acceptance and appreciation of His truth. Civilization walks hand in hand with revelation.

How speedily the shepherd of Jethro's flock was transformed into a leader of hosts, by the revelation vouchsafed to him at Horeb. The miracle of fire which left unconsumed the bush it seemed to envelope, and the voice which talked with Moses from the midst of the flame, inspired the meek youth with a

sense of his power for good among his oppressed people. From that hour he was girded for life's battle with an energy of purpose no obstacle could overcome. The God of his fathers, the I AM, had revealed to him something of his infinity, and his great purpose concerning human souls. He saw his individual responsibility, in a light to consecrate every power and aim, to His service who had called him. He fulfilled his mission in that early age, with executive wisdom equal if not superior to any legislator or leader who has lived in riper times.

The people whom he led from Egypt to the borders of that land which was to become sacred in after times as the native land of God's divinest revelation, were lifted into larger vision and superior attainments by the same spirit which had enlightened their lawgiver. Among the Hebrews, centuries before the Christian age, we see gleams of Gospel light illumining many hearts. The kings and prophets who heard God's voice in its most intimate appeals, and discerned him dimly it may be — but still hopefully — as more than Creator and Governor — as the Father of us all — were in advance of their time in largeness of heart and soul. These revelations lifted the chosen people above the surrounding nations, in all the distinguishing features of civilization and religious liberty. Such divine intimations could not fail of a developing power upon the nature which received them. New and better impressions of life and duty descended with every opening revelation, and by a gradual yet sure process attracted each happy recipient to higher levels.

In the Christian age, we can see vividly enough to convince our inquisitive minds, that the Bible has been the liberator of thought and hand. In so far as it is received and revered, men are growing steadily into the likeness of its divine life. Though there may arise wars and commotions in the shifting aspect of society, there is under all a broad and Catholic freedom. Indeed it is the revolutionizing spirit of liberty, which stirs these unsettled elements. The brave heart seeking its true position, will assert its individual wants and worth, and nothing short of the liberty wherewith Christ maketh free, and the heirship which he reveals, can answer human aspiration.

If we would see Christian liberty run hand in hand with the growing population of the world — if we would see its enlivening beams in every human home — we must first see borne across every threshold, and into every wigwam and settler's hut, the Bible — the word of the Father — “the sword of the spirit.” That we may discharge our individual duty to this end, and give expression and impetus to that power which has liberated us from cruel bondage, let the reverence which we feel for the Bible be inspired in the fresh hearts of our children. Let them hear its holy lessons in the sanctuary of home. Let them learn that the institutions of Church and Sunday-school, are consecrated means for the inculcation of divine truth. When they gather in their accustomed places on each returning Sunday, let it be the teacher's aim to impress more indelibly on the heart of the pupil, the object for which they have assembled. Not for social greetings, not for pastime, but for the purpose of learning some added lesson from God's word.

They should be inspired with reverence for that word on account of what it is. A message from the Father. A testimony of his love and care for every one of us. An expression of his purpose concerning human souls. A call for us to follow him as dear children. A voice omnipotent from the “holy of holies” entreating us to forsake the grovelling lanes of sin, and enter the highway cast up for the redeemed. A light whose effulgence radiates death's valley, and reflects the glory from that home where the last enemy is forever vanquished, and eternal liberty and joy prevail.

They should be inspired with reverence for the Bible on account of what it does. It comes to human souls with tidings of their worth in the sight of heaven, and so lifts them to an appreciation of their own powers and possibilities. It inspires all noble deeds and Godlike charities. It wins the believer into fellowship with truth and goodness. It moulds him into an embodiment of its loving spirit, and an example of the power of that spirit in human intercourse. It breathes upon the heart of sorrow and a holy trust enters in and abides there. It comes

to the heavy laden—to them who have quaffed the waters of Marah to the very dregs, and with sweet and winning tenderness says, “in the world ye shall have tribulation, but in me *peace*,” and pointing to the bright throng of the ransomed, repeats with encouraging emphasis, “these are they who have come up out of much tribulation.” It stands by our sepulchres in white robes, and rehearses with unfaltering accents the words of the angel in the deserted tomb of Christ, “*not here, but risen.*”

All the blessings which distinguish the Christian from the heathen, are borne to him by the Bible. His sense of individual worth, his inspiration to holy living—his love—his trust—his hope of eventual good, all find their aliment and interpretation in the Father’s revealed word.

Then let the Bible occupy its true exaltation in our reverent hearts. Let our Sunday-school teachers labor to inspire their pupils with an appreciative love for its holy lessons. Let our homes be temples consecrated by its truths. And in after times when temptations assail and sorrows gather, we shall not faint nor fail; but the armor of truth early girded about us, shall be forever a sure defense—a bulwark of liberty gained through knowledge of the divine law, and the Father’s purpose.

EARLY TRAINING.

FRANCIS QUARLES, who lived in the days of Charles the First, says to parents:

Be very vigilant over thy child in the April of his understanding, lest the frost of May nip his blossoms. While he is a tender twig, straighten him; while he is a new vessel, season him. Such as thou makest him, such commonly shalt thou find him. Let his first lesson be obedience, and his second shall be what thou wilt. Give him education in good letters to the utmost of thy ability and capacity. Season his youth with the love of his Creator, and make the fear of his God the beginning of his knowledge. If he have an active spirit, rather rectify than curb it; but reckon idleness among his chiefest faults. As his judgment ripens, observe his inclination,

and tender him a calling that shall not cross it. Forced marriages and calling seldom prosper. Show him both the mow and the plow; and prepare him as well for the danger of the skirmish as possess him with the honor of the prize.

DISCERN, FOLLOW, LEAD.

ISAAC TAYLOR, (author of "Natural History of Enthusiasm," "Physical Theory of Another Life," etc., etc.), in his "Home Education" condenses the secret of the education of children into these three words, "DISCERN, FOLLOW, LEAD," that is, find the clue to the child's thought; proceed awhile in its direction; and after, guide it in the way you would open before it. By the faithful use of this rule of management, it is believed, any desirable measure of control may be exercised over the mental and moral capacities of the child.

Nor is it at the period of early childhood alone, that the method should be regarded. It is equally applicable to maturer periods of life and teaching. The prerequisite to success in teaching, whether of children or adults, is a knowledge of their nature, *i. e.*, sympathy with the taught, discernment of their wants, and hence, *adaptation of instruction*. Here will be found the power both of the political and the religious teacher. He who would guide the minds of others, and sway their wills, must have an intimate fellowship with them, and know the nature and properties of the materials with which he is to deal — else, teaching will be inapt, constrained and irksome.

The pupil, (whatever may be his age), in regard to the new knowledge to be imparted to him, is to be taught as a child. The teacher's first duty is to discover the actual condition of the mind he would cultivate; its existing ideas concerning the subject he would teach; its biases and prejudices; its proclivities and aptitudes. In the midst of these, he is to commence his task—hence, a thorough knowledge of them is indispensable to his success.

First, then, the teacher is himself to be an apt student of *his scholars*, to discern their peculiarities and varying capacities; to be guided by them, that he may become their teacher and master.

Each child, we apprehend, though possessing capabilities in common with others, has a distinctive nature. Out of a few general elements all minds are compounded; but the combination in each individual is peculiar and personal. God has made no duplicates.

The study of the characteristics of children is greatly neglected. All are apt to be regarded as of uniform capacity and nature; and hence instruction, instead of being direct and personal, becomes mechanical and general. An entire class or an entire school is attempted to be taught collectively, while the true method unquestionably is to teach each mind individually. Surely, at the *outset* of any course of instruction, the method of *individual teaching* is essential.

The teacher having, by diligent and careful study, obtained the needed knowledge of the materials with which he is to deal, having the mastery of them, can achieve results which would otherwise have been quite impracticable. The school, the class, nay, the individual mind may not inaptly be compared to a full toned organ, with its banks of keys and stops, and the teacher is the master of the instrument, and able to awaken all its powers and harmonies.

But, it may be asked, how shall this best be done? We must look for great diversities of method, and expect to find each plan of education defended by its advocates as being the most thorough and efficacious. Still, we may venture to offer a few suggestions to teachers, which may aid them in the duties of their office.

1st. The purpose of a true teacher is to impart *ideas*, and not words. The pupil should be able to grasp and keep the thought presented to it; to seize and appropriate the truth or knowledge set before it. Now, to memorize the

words of another which express the thought, is not to apprehend and appropriate the thought.

The teacher should then be able to present a thought or idea before the minds of his scholars in a variety of costume. He should be able freely to paraphrase the text, to translate it into new forms, clearly and amply to interpret it, and reproduce its meaning in his own language.

2. He should teach his pupils to perform the same exercise. To accomplish this end, he may question them as to the meaning of the words contained in the text, and assist and guide them in the true interpretation of them. He may encourage them to question him. He may aid them in constructing sentences conveying the sense of the original; in presenting, for their verdict, imaginary cases, involving the inculcated truth or principle. Above all, he must be solicitous to know what conceptions the *pupils* have formed of the subject matter of the teaching, that they do not misapprehend his inculcations. They should not be left in any uncertainty or ambiguity.

3. Positiveness and thoroughness are essential to good teaching. Indefiniteness is not suggestiveness. The more lucidly a truth or principle is stated, the better — the greater will be its suggestive value. Hence the suggestiveness of all scriptural truth. The teacher of religion, therefore, above all others, should avoid indecision and incomprehensibility. They are fatal to all true progress.

4. Self preparation and study are indispensable to prepare the teacher for the responsible duties of his station. We insist that absolutely there is no substitute possible for diligent study and careful preparation. Nothing can compensate for the teacher's neglect. The inefficacy of religious teaching is attributable more to the teacher's incompetency than to any other discernible cause. This lies at the foundation of all shortcomings and failures.

And, lastly; personal faith and religiousness of life are needful to accomplish a teacher to do the most effective service. His zeal will be commensurate with his faith; and his fidelity

will be secured by the depth and sincerity of his religious principle.

An enlarged Christian experience, personal prayerfulness, fellowship with the Church, self-consecration and communion with Christ, will best fit one to become a teacher in the name of the Master.

If the teacher be devout and holy, we believe his teachings will not stop in the reason or understanding, but penetrate to the heart and the spirit, out of which are the issues of the life. Christ in us will alone truly accomplish us for the work of Christian teachers.

DIVINE MUSIC.

A quiet patient heart, that meekly serves its Lord,
God's finger joys to touch; it is his harpsichord.

THE LOVLIEST TONE.

In all eternity, no tone can be so sweet,
As when man's heart with God in unison doth beat.

—*Angelus Silesius.*

DOCTRINAL TEACHING.

THE question is sometimes raised, What should be taught Sunday-school children?

There are two answers. The first takes this form: Teach them the moral code of Christianity. The other says: Teach them its doctrines.

The first answer assumes that the minds of children should be left free doctrinally, in order that they may not be biased towards views from which in after life they may see reasons to dissent. It is often affirmed, by those, especially, who have come to our faith from other denominations, that the sufferings

they endured under former views, they are not willing their children—any children—should experience. In this reasoning, however, it is forgotten that the circumstances are entirely different. The very position which such persons now occupy, affirms for them—if they do not make the affirmation themselves distinctly—that the elements which caused their sufferings under their old faith do not exist in their new belief.

Merely mentioning the very important consideration, that parents and guardians should be willing to have their children indoctrinated in the same faith from which they realize joy and peace, it would seem, that in order to save children from the sufferings engendered by other faiths, they should be diligently trained in the leading doctrines of our own.

But if they are not thus trained by us, they will be by others. It is not possible, in this age, for children long to remain in ignorance of dogmatical Christianity. Their contact, in the school-room, on the play-ground, with other children who are trained in doctrine, will eventuate in their learning views of Christianity diametrically opposed to Universalism, which will, and must cleave to them, and embitter their lives, unless rooted out by better principles. Why should we subject our children to such trials and such dangers? Is it not far better to indoctrinate them from the earliest moment, and thus prevent the introduction of views we all deem false?

Assuredly it is right and proper to teach our children morality. Without morality there is no true and pure Christianity. They need to be early led in the ways of righteousness, the paths of which are alone peace. But it cannot be doubted, that for this training there needs to be a basis. It is necessary to teach of a God, of the soul, and of the relations between the soul and God, and of responsibility in view of the soul's relationship to God. No morality, that is worthy the name, can be developed without this foundation. Without this no morality can be developed that will endure long, or withstand the assaults of the manifold temptations and doubts that arise in human experience.

But this is teaching doctrine, so far as it goes. God, the soul, responsibility, the relationship existing between the soul and God, these are all doctrines. And they constitute the very essentials of a pure and righteous life.

Having gone thus far, however, we cannot, and do not, satisfy the souls of the children we are teaching. They desire to know all they can learn of God, and of the soul, and of responsibility. And these involve doctrines of this life and of the life to come. Then, also, Jesus Christ stands out, and is spoken of, before these children continually. Of him they desire to learn, of his ministry, his nature, what he does, and why he does it. They soon, moreover, learn they must die; and they long to know about death, and what is beyond. The doctrine of immortality is thus brought up, and its nature they must know, and its extent.

And all these things have to do with their future lives. They give tone to, and mould their thoughts, and thus influence their actions; and where all these things are properly set before their minds, their hearts become almost necessarily attuned to their divine moods — to all that is holy and heavenly. To create, or mould, a perfect character — to effect a true morality — doctrinal teaching, we conceive, is imperative. And without it, all our efforts in that direction must most miserably fail. There is a moral bearing to every doctrine of the Scriptures; and this depends upon the doctrine, nor is it ever otherwise.

Do we doubt that children are as inquisitive, as the above remarks imply? The writer has been a Sabbath school teacher or superintendent, or has had the general and constant oversight of a Sabbath school for twelve years. In those years he has studied the minds of children carefully, and has with rare exceptions, found them all earnestly awake to all religious themes and doctrines. And often do they startle with their questions, which show how vigorously they have been thinking upon the deepest mysteries of Christianity. He has found that never have children seemed so happy and interested, as when their teacher has been, in simple and earnest language,

unfolding some *doctrine* of our faith. Their faces have lighted up with animation, and their whole souls have been entirely engaged in the lesson, while the moral application of the doctrine has impressed them as could no cold aphorism such as, "It is good to be good."

We ask our Sabbath school teachers to give some attention to these thoughts. To make the trial of doctrinal teaching as the basis of all moral inculcation. The youngest, with the oldest, may be made interested. It only requires an earnest spirit in the teacher, a fair knowledge of the doctrine taught, a full faith in it, and the choice of language suited to the age and capacity of the child.

DISCIPLINE.

CHRISTIANS have come to acknowledge, that it is a more exalted altitude of virtue which does right from love of right, than that which does right from fear of law. Indeed it is a matter of some discussion, whether that is really virtue at all which is only the outgrowth of fear. It may be obedience, but virtue must spring from deeper soil in order to realize its best interpretation. The highest form of right doing, is that inspired by right motives; and the holiest motive which can stir us to action is love. Love for the work; love for the way in which that work must be accomplished; love for our yoke-fellows in the same cause.

But we all know, — who know any thing of human nature, — that it is not common to see a soul spring at once into the largest light and best use of its powers. From the beginning, growth has been God's law for us all; and it has been necessary, that men should have a little soldierly training, before they could comprehend the order and harmony of a steady march, or the inspiration of love's advancing music.

In looking over human history, we see a whole age, in which

men were encompassed by rules of action, and straightened by directions even in life's smallest details. They were in an educating process. "The law was their school-master to bring them to Christ," in whom all law is fulfilled in the one word *love*.

I have sometimes thought the Jewish dispensation might very properly be considered a gigantic example of the needs of individual souls in all times and nations. Men need *rules* of action until they are so thoroughly taught in Christian principles, as to be a law unto themselves. "*Thou shalt love*," obeyed and honored as a divine command, will bring the soul into fellowship with goodness for its own sake, by teaching it the joy of loving.

Taking this principle into practical life, and applying it to the needs which Christian teachers are laboring to answer, I will say that the Sunday school should be well disciplined, if it would know the surest and most rapid growth. There must be a fence round the nursery, that it may not suffer from foreign invasion. Good order is absolutely essential to the success of our instructions. The attention of each scholar must be secured, that the truths imparted may be understood and appreciated.

But how? Some admonition from the superintendent, concerning the purpose of meeting together, — some thought to deepen reverence for the place, and bring the minds of the children into a receptive and earnest attitude, will do much toward reaching the desired result. And then the teachers must second his endeavors, and become the disciplinarians of their own classes — they *must coöperate with him*.

Members of the Sunday school should be inspired with the magnitude and intrinsic importance of the lessons there inculcated. They should learn that the hour spent together, is too deeply fraught with vital interests, to be wasted in frivolity or inattention. They should associate its services with those of the church, and carry the same thoughtfulness and reverence into all they do in the school, which characterize their demeanor while worshiping among the great congregation. I would not have the Sunday school wear a sour, elongated physiognomy.

But let all be reverent and attentive. There is nothing in the lessons we there learn of God and duty, of human worth and destiny, which is discordant with cheerfulness of heart and a happy look. But if decorum be not observed in our routine of mutual work, that work will fail of its deepest meaning and highest aims. Then let the children be taught that it is a law of the Sunday school, which they are expected to observe, to behave with proper respect for the services, until they learn to do every thing in order, because of the beauty and harmony of correct deportment — until they learn to do right from *love* of right.

WHAT YOU CANNOT TEACH.

WHEN you are at work in your class, doing your best, you will often be sensible of much limitation of your power. You will wish, a great many times, that you could push your thoughts more clearly into the scholar's heart. You cannot get them into any more solid form than dreamy, insufficient words. And let us say, at the outset that this must be so — and that you could not teach every thing even if you were an apostle — Paul or John himself.

Whatever comes in the *experience of life* — the feelings, dispositions, thoughts that vary in depth and color so much as we grow into maturity, you cannot communicate by any art of instruction. They are *felt* when they come, but you cannot figure them beforehand to the child.

The fascination and keenness of *temptation*, even the commonest movement of irregular desire, slip out of the molds of language in which we would imprison them. We talk to the young of fame, pleasure, ambition, and the like, and beside furnishing them a part of the staple language of the moralist, I do not know that we make them much wiser or safer.

Sorrow again, how incommunicable to a child's heart is the terrible sinking of the bereaved soul, into that desolation where

God's providence grows dim and despair knocks at the door. When we have passed through it ourselves, it is not easy to call up a formal memory of its pain. It seems like a feverish dream, until the shadows of another grief sweep over us.

We might illustrate and re-illustrate thus, only to reiterate the proverb that "experience is the best teacher."

And it is evident that the Sunday school teacher's work, is, to a less degree than we had supposed it, a *mapping out of life*. We cannot put our forebodings and our forewarnings into intelligible shape, and furnish to the scholar any amulet or charm against each specific evil. And if he should receive from us a transcript of the trials and needs and exigences of human life, as interpreted by our own experience — could he make this real — he would find that they would not, save in a very general way, predict his own. Where we found "lions in the way" the road for him might be open — and where there were pleasant groves in which we rested and slept, might lie in his track the secret swords and spears of an enemy's ambuscade.

The teacher, then, will waste strength upon any effort to anticipate experience by formal warnings, descriptions or minute dissection of the Future.

His work lies here ; to rouse, feed and stimulate certain great spiritual powers, that will of themselves fall into the right way of acting as each daily need demands.

Weave in with the very warp of the gauze of childish thought a belief in Immortality, the certain pain of wrong doing and the peace of virtue, a way of looking at God as Father only and perfect Love. For illustration, use the events of the days as they go by, not too solicitous for the days yet misty and uncertain.

No lesson passes profitably, unless, like a rain upon the flowers, it revives and strengthens the growth of the graces in the hearts beneath the teacher's care.

CEASE to do evil ; learn to do well.

DUTY MADE PLEASURE. — The mother never considers her duty to her children as a task or a burden. Every duty imposed by the holy relationship becomes a pleasure, through the transforming glory of her love. She is happy in her work and would not exchange it for ease or self-indulgence. She is happy because she loves much.

Now is it not possible to the Christian laborer to engage in every duty incumbent upon him, and find his highest enjoyment in its performance? Can not his heart be so transfused with love to God and his fellow men, that he shall experience the divinest blessing in the deed which his hand does for those who look to him for help and wisdom?

Is it not possible for the Sunday school teacher to attain such a love for his work as shall transform its dry details into occasions of joyous satisfaction to his heart? It is possible. And to this end should the teacher labor, if he would see the best results of his endeavors. He must love his work who would do it advantageously and well. Though we may not as teachers quite comprehend the mother's depth of love, it is possible for us to approximate that love when we think of the vast worth and undying capabilities of the little ones we are trying to lead. When we remember they are God's own — Christ's beloved — *our* brothers and sisters by a tie stronger than consanguinity, we shall love our Sunday school classes; love to work for their welfare, and rejoice that we have so important a place in the Master's vineyard, where the reward is ever present with us in the privilege and love of our labor.

HEAVEN. — The Christian heaven is an exalted society of self-sacrificing spirits, bound together in mutual fellowship, by their common consecration to Him who is above them; where each accepted soul will go from strength to strength, run and not be weary, toil and not faint, aspire and not be baffled, do good and not be misinterpreted, and will be assimilated in even closer and closer affinity to Him who is its Light and Life, in whom whosoever liveth and believeth shall never die.—*Huntington.*

THE GREAT CHANGE. — If desiring to go to a given place, you start in the right direction, you have but to journey on until you reach it. But if through ignorance or other influences, you take the opposite direction, you must change your course before you can arrive at the place of your destination; so he, who in life's morning begins a career of virtue, has but to continue in that way, until he reaches the goal of Christian manliness. He needs no change of heart or life, other than the gradual change of growth in Christian graces. But he who wanders into paths of wickedness, must undergo a change, a marked and real change, before he can become a Christian. Does not this simple illustration throw some light upon the subject of a change of heart — conversion?

THE CHURCH AND THE SUNDAY SCHOOL. — If the Sunday school is the nursery of the church, it seems to be eminently fitting that the church should appreciate the relation and act accordingly. It is not enough that the school convene regularly and engage in its routine of service and recitation. A tree will grow by the natural aid of sun and rain. But it will grow more rapidly if we dig about it, and bestow the cultivating elements which our knowledge has opened to us. So with these human trees. They will grow in the Sunday school by natural development. The services in which they join, the lessons which they learn, must unavoidably expand their minds and hearts. But if the church would see her nursery realize its divinest possibility of growth, and bloom, and fruit, she must pour into it some of the fertilizing elements of her own ripener life.

Instead of leaving the education of the school in the care of the elder children, who are yet too young to have progressed very far in knowledge of the truth, the church should lend the guidance and aid of her own stronger and steadier hands. The saintly men and women who have learned well the doctrines of the Gospel, and incorporated its divine spirit with their inner

life — these should be the teachers of our Sunday schools, if we would see the best results of our Christian endeavors. They can bear before the young the serene light of that faith which has illumined all life's darksome way to them, and by their winning example of the power of that faith, nurture the infant church in truth and goodness with an efficiency quite impossible to young teachers.

We wish we could see the church doing her duty, and fulfilling her high privilege in this regard — remembering and acting upon the principle that “to whomsoever much is given of him shall much be required.” We think our Sunday schools would then put forth fresh vigor, and realize more rapidly than heretofore their great design and noble possibilities.

THE SUNDAY SCHOOL OF THE FUTURE.

MUCH has been said in certain circles of late concerning the “Church of the Future.” I think it quite as appropriate to talk of the “Sunday School of the Future.”

Men have been thinking and talking about the Sunday school for more than half a century. Each year has deepened thought and multiplied words. First we paused, then opposed, then criticised, but now embrace the Sunday school. All our words run to eulogy and no praise is too high. “Nursery of the church,” “First care,” “Most important concern,” “Highest interest,” — these and similar superlative forms have grown so threadbare with use of late, that the unfortunate brother who is called on for the Annual Sunday School Address is perplexed, and looks sadly about him for fresh and unworn English in which to express the eulogium that he and all must pronounce, as often as the Sunday school comes up for consideration.

But let us not seem to censure, for that is not our purpose.

We have honestly thought, devoutly prayed, and earnestly spoken. Our *work* is yet in great part to be done. Our words

are finer than our work — our theory better than our practice. We go out from the large Sunday School Convention with enthusiasm and hope, which must be checked and chilled the moment we enter our own school at home.

What then, have we thought, prayed, spoken in vain? No, not that. These all ought we to have done. Like seed and soil and sunlight these must come before the fruit. It remains now that we ripen and flavor our fruit by putting into it the warmth and sweetness of our hearts. Something of the deep feeling of love which pervaded the heart of Jesus, when he said: "Suffer little children to come unto me," must fill and warm our hearts.

We must see children as Jesus saw them, love them as he loved them, and labor for them as he labored for them. There is yet much to criticize in our Sunday school work. Much as we have done we have yet large room for improvement. The God we worship, the Christ we serve, the truths we teach, the religion we administer, these are indeed perfect, and in respect of *matter*, we can look for no improvement. But in *manner* we have great lack. Here we may improve. But how? By approximating the divine model. By studying the mind, imbibing the spirit, and embodying the love of the Master in his treatment of children.

What was that treatment? How did Jesus see, love, and labor for children?

In the mind of Christ every child was a spirit-germ, holding unspeakable possibilities of culture and progress. As such, children were precious in his sight. But more than this, he loved them with a genuine love. It was a personal human love (and all the more divine for being intensely human), fond as the affection of a father, and deep as the love of a mother, with which Jesus loved children, and which prompted him to labor for them. Moved by his insight and his love, in thought, in word, in deed, and in mighty wrestlings with the Spirit, the Master labored for children. Wherever he met children—in the hot and dusty way, by the fisher's boat, in the houses of

publicans and sinners, in the press of the great assembly, or spreading palm branches before him in the streets of Jerusalem — his heart was always open to the “Lambs of the flock.” His mind was never too much occupied nor his spirit too deeply absorbed to pour out his blessing upon them.

Now our Sunday school of the future must come to be watched over and nurtured by a similar love. Pastors baptized into this spirit, must preside and direct, and officers and teachers converted, regenerate, and moved by the impulses of a deep and genuine Christian love must be called to inaugurate and conduct that Sunday school, of which some have dreamed, and for which many are praying, but which few, if any, have ever seen.

Oh, if we could in the culture of these beautiful and tender plants of the Lord, and as preparatory to it, establish and maintain a vital connection with the “True Vine” — if all pastors and teachers could be truly engrafted into Christ, if his life were indeed our life, and if his love and spirit like the juices of the vine circulated freely through us as branches, and if with this life and love in all their green and growing beauty and power we could go to our Sunday school work, then, truly, we should not labor in vain in the Lord.

Between child and teacher, between teacher and superintendent, between superintendent and pastor, and between pastor and Christ there would be an unbroken link of *life*.

Our work could not then be the stiff, unnatural, dead, and spiritless thing that so discourages and oppresses us now. The new life of Christ would quicken, and his spirit emancipate our souls. Dull lessons out of dead books, alike distasteful to the scholar and irksome to the teacher, would cease. In their stead we should have the living oracles of God, understood and interpreted by living souls, as our main text and great source of instruction and wisdom. Living men would give us new books, that, like the grape ripe from the vine would be a real pabulum of life made rich and luscious with all the flavors of piety and love. Form would give place to substance, and the letter be lost in rich floods of the spirit. The Sunday school would be

God's church of the children. The room where they met would be his temple. The joy of angels would hang suspended and ready to burst into rapture over such a school. Christ would be present to inspire and teach. With open arms he would stand saying: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." To pastor and each teacher, as they entered, he would say: "Lovest thou me?" and then repeat to each that strange reiteration given afore to Peter: "Feed my lambs," "Feed my lambs." A deeply conscientious and reverent response would answer back from the hearts of all. An atmosphere of love and duty would fill the house. All would catch the spirit of the hour. A subduing reverence would sink into each heart. All services would be significant. The hymns would be spirited, the prayers fervent, the Scripture reading vital, the responses hearty, and the teaching real. It would be a scene well pleasing to God — a place where he would love to have his abode.

All would feel it so. A new dignity would attach to the office of teacher, and a new and higher importance to his work. Love and hope would go with us to our tasks. A high Christian wisdom would lead us on. Witnesses of our work would smile on every hand. Faith would sustain and God would surely bless us.

THE NEW YEAR.

WHAT hopes — what recollections thrill

The hearts that greet this festal day!

What new and nameless fancies fill

The old and young, the sad and gay!

What vows of sterner faithfulness!

What closet-prayers, what contrite tears!

And all the purposes that press

To grander deeds, through future years.

And what of thee, my soul? What gain
Through conflict crowns thee? Dost thou wear
A peace that overreaches pain?
A trust that triumphs over care?

We stand not now where once we stood, —
Well — better than the dreams of youth,
To see the gradual growth of good,
And the unfaltering march of truth!

The Love that stoops to hear, and still
With answers, every human cry,
Shall, with a sweet unswerving will,
Lead on His hosts victoriously.

And so my faith takes freer wing,
And pierces all the cloudy years!
I put my hand in His, and spring
Beyond all grief, and change, and fears.

WE MAY LEARN OF CHILDREN.

MUCH has been written, respecting the duty of imparting religious instruction to children. Much might be written in favor of making them our teachers and example.

We may all cultivate and exercise with profit to ourselves, the spirit of the little child. Jesus says, "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven." His meaning will be apparent when we remember, that the three leading characteristics of the little child,—*faith*, *hope* and *love*, are the attributes which when enshrined within our hearts, shall render us indeed disciples of the Master.

How implicitly the child confides in its parents and instructors. With what unquestioning faith it receives each lesson from their lips. It has never learned to doubt. It seems instinctively to realize its ignorance and dependence, and to repose entire confidence in its natural protectors. How its faith reproves the scepticism of riper years! We are all children,

ignorant and dependent. We need a father to guard us, a teacher to instruct us. God is our Father, Christ is our Teacher. The same faith which renders the child so confident and tractable, should ever fill our hearts. When we are unable to see the wise design of any Providence, we should remember that the Father sees, and be satisfied. When Christ addresses us, we should receive his lessons without questioning their truth or worth. Always confident; always eager for instruction; always looking to the Father for strength and to Jesus for guidance, — this is the spirit of the true disciple.

The child's heart is also *hopeful*. It never looks despondingly toward the future. Bright forms and beautiful visions are ever beckoning it onward. Its highest ideal of excellence, is what it believes it will become. No child ever expected a degraded manhood. The most neglected and unpromising little bud of humanity that can be found in all our streets, hopes for great things by and by. This innate hope of the human soul was not given to us in vain. It is a prophecy of blessings yet in store for us. The child's vision of future glory shall one day be realized. That reality may not assume the form which is anticipated now. It may not be enjoyed at the expected time. The promised pleasure may be long deferred. But it will ultimately be enjoyed. The hope of future good, written in the soul by the God who made the soul, is not a lie. And this hope, so strong in the child, should not falter in the man. It should rather "grow with our growth and strengthen with our strength." God has given us no reason to distrust his love, or dread his dispensations. The confiding Christian is a child of hope. The way before him grows brighter and brighter continually. Spanning the years of time, and the valley of death, it terminates in fadeless glory. We cannot hope for too much from our Father. He will do for us "more abundantly than we can ask or think." "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him."

Love too, is a controlling attribute of the little child. Its

heart is a fountain of impartial love. To any human face that smiles tenderly upon it, it returns its simple recognition of affection. It makes no distinction between the poor and the rich, the ignorant and the wise, the beggar and the king. Its unperturbed nature overflows with love for all. It is an example for our imitation. We should become like children in the breadth and depth of our affection. We *must* become like them before we can enjoy the blessedness of fellowship with Christ. Let us then, while we grow in stature and in wisdom, retain the innocence, the simplicity, the faith, hope and love of childhood, so that we may attain unto the stature of Christian men, and become indeed "followers of God as dear children."

THE ATTRACTIVE AND REDEMPTIVE POWER OF A TRUE LIFE.

WE are all born with a love of goodness. We admire it, we are drawn toward it, by whomsoever it may be exhibited. In the presence of a pure and upright spirit, we feel a check upon each evil propensity, and a sensible impulse toward better attainments. If we have the habit of careless speech, we guard our lips before such an one, with double scrutiny. We are unwilling for holy eyes to see in us evidences of unchastened hearts. We are anxious to appear void of offence in the presence of the good man. Our love and respect for his serene altitude, prompt the endeavor. We are instinctively moved to higher levels by his companionship, and his influence over us cannot fail of permanent benefit. The halo of his presence lingers about us, when the visible form may have departed from our sight. We recount his gentle words, and linger reverently over memories of the serenity which pervades his whole being. From a contemplation of his excellences, we turn to speculate concerning the causes or origin of their ripe development. Perhaps we know something of his whole antecedent life. We may have entered the heart's "Holy of holies," and

listened at the confessional, while he enumerated days of darkness which he had experienced and recounted times when the waves had gone over him.

Far back in the misty past, we may see a boy, not tenderly cared for, not tenderly reared, but buffeted by conflicting and evil surroundings, striving like the wayside blossom, to wear its hues and emit its fragrance amid the dust of the marching multitude. Later still we look into his heart, and read a record of blighted expectations, of buried hopes, of disappointed ambition. And from amid this adversity, from the wreck of dear hopes and fond endeavors, he has come forth triumphantly. The fire is not so much as about his garments. Only the dross felt the seething flame. Beautiful and clear the pure gold radiates; and as we contemplate the trials victoriously endured, the serene manhood so meekly worn, we revere where we before admired.

Our reflections turn introspectively. If one can climb the ascent of progressive goodness, against head winds and amid stones of stumbling, how will our low estate, answer the demands of our possibilities? Where have *we* buried the Lord's talent? Why are we not growing into a better life? There is not a soul, but feels invited and inspired, to climb to higher regions of moral excellence, by the example of heroic goodness. All are attracted. Followers of Jesus are *charged magnets*. We cannot come within their influence, without experiencing the power of their upright lives. They leave their impress for good upon the ages; time cannot obliterate it, or wear away its redemptive power.

THIS then is the office of the real priests of God, whether found on thrones or in council-chambers, in pulpits or professor's chairs, or merely at writing-tables — to render more truly humane the human race around them. Whether for their reward, thorns shall grow for them on earth, or palms in Heaven, need concern them little.—*Zshokke*.

"APT TO TEACH."

It is not only knowledge that one must have in order to teach successfully, but tact in communicating his knowledge to his scholars. We see many things clearly in our own thought, perfectly apprehend the principles involved in a question, and yet fail to make others see and apprehend, merely for the want of that faculty described so sententiously in the heading of this article—*aptness to teach*. Some men are like large ships so heavily freighted, and drawing so much water, that they cannot get to the pier, and so have to be discharged of their cargo by lighters. They have treasures of knowledge, a vast magazine of facts, a world of information on a multitude of subjects; and yet when it comes to action they never seem to know how to use them. They cannot tell you what you want to know, and though they labor very earnestly to instruct you in the matter in hand, you are little wiser at the end than at the beginning.

Then on the other hand there are those who, though they know but very little on any special subject, have what they do know always at their command, ready for instant use; and they will interest you, and *teach* you more on the subject in one hour than the other will in five, though he may know five times as much. This is the difference between tact and talent, between much knowledge without, and little knowledge with, "*aptness to teach*."

This difference is well worthy the consideration of Sunday school teachers, and the causes should invite a careful review from them. It is not needful to give less attention to the knowledge necessary to teach, but it *is* needful to give more attention to the manner and method of conveying the truths and moral precepts of religion to children. They must be interested in order to give the best effect to the instruction; and they are not likely to be so with the teaching of mere abstractions of doctrine or morality.

A story, a narrative, a parable will sometimes do more than a hundred exhortations without any illustration of the precept

or principle involved. The example of the Saviour is directly to the point, and shows how the method of teaching truth must be adapted to the capacities and circumstances of the taught. The gospels recording his teachings abound in parables, in narratives which convey the truth and illustrate it in actual life at the same time. And how deeply the people were interested, how profound their attention, and how direct the influence on their faith and conduct !

Now the Sunday school teacher may learn from the greatest of all teachers the best method of imparting the divine lessons of his religion. He must not depend on the simple statement of a doctrine or a command in words, but show the thing itself in life, in the conduct and action of men and women. Let the principle be personified as Wisdom is in the Scriptures, and Charity, and Love, and Righteousness, and Mercy ; and Evil, and Sin, and Death.

Substitute in the place of mere exhortation an allegory, an apologue or parable, a sketch from history or biography ; some story or tradition, an anecdote or incident illustrative of the truth or precept you wish to inculcate. Let the child see the principle acted out in human life ; see that the thing you wish him to do has been done by others ; that the thing you wish him to avoid has led others into danger and misery. He will remember the narrative, the fact embodied, years after mere words will have been forgotten — nay, in many cases he will carry the lesson of the story through life as a power for good, when any abstract statement would have died from his thought before he had left the church.

The teacher then should not only be doctrinally informed, and well instructed in the precepts of religion, but he should train himself in the most acceptable manner of teaching these. He should read much in the Bible to learn the method of divine instruction ; he should read the history of nations, and religious biography, and travels, natural history and science, that he may be able to draw from these such incidents and facts and illustrations as will fix the truth in the memory of his scholars.

In this way they will return to the lesson often times during the week ; and, repeating to themselves the story, the truth will get firmly rooted in their thought and heart, and be with them through all the years of the future as the presence of an angel.

ILLUSTRATIONS.

As an example, *for parents*, of the manner in which the incidents of the passing day may be improved to impart the most beautiful and important truth—and as an example, *for teachers*, of the narrations by which the idea, the meaning and fitness of prayer may be taught to children, I append the following touching and instructive anecdote :

A MOTHER'S LESSON ON PRAYER. — A mother, sitting in her parlor, overheard her child, whom a sister was dressing, say repeatedly, "No, I don't want to say my prayers, I don't want to say my prayers."

"Mother," said the child, appearing at the parlor.

"Good morning, my child "

"I am going to get my breakfast."

"Stop a minute, I want you to come and see me first."

The mother laid her work down on the next chair as the boy ran towards her. She took him up. He kneeled in her lap, and laid his face down upon her shoulder, his cheek against her ear. The mother rocked her chair backward and forward slowly—"Are you pretty well this morning?" said she in a kind and gentle tone.

"Yes, mother, I am very well."

"I am glad you are well. I am very well, too ; and when I waked up this morning and found that I was well, I thanked God for taking care of me."

"Did you?" said the boy in a low tone—half a whisper. He paused after it—conscience was at its work.

"Did you ever feel my pulse?" asked his mother, after a minute of silence, at the same time taking the boy down and sitting him in her lap, and placing his finger on her wrist.

"Yes," said the child.

"If it should stop beating I should die."

"Should you?"

"Yes, I can't keep it beating."

"Who can?"

"God!" A silence. "You have a pulse too which beats here in your bosom, in your arm, and all over you, and I cannot keep it beating, nor

can you—nobody but God. If he should not take care of you, who could?"

"I don't know," said the child, with a look of anxiety: and another pause ensued.

"So when I waked this morning, I thought I'd ask God to take care of me and all of us."

"Did you ask him to take care of me?"

"No, not you particularly."

"Why not?"

"Because I thought you would ask him yourself."

A long pause ensued—the deep and the thoughtful expression of his countenance showed that his heart was reached.

"Don't you think you had better ask him yourself?"

"Yes," said the boy, readily.

He kneeled again in his mother's lap, and uttered in his simple and broken language, a prayer for the protection of Heaven.

And here is another illustration showing how a little thought as to the *manner* of teaching, will help to enforce the most important lessons in a way never to be forgotten.

A PARABLE. — "Oh, dear! I am so tired of Sunday!" So said Willie, a playful little boy, who was longing for the Sabbath to be over, that he might return to his amusements.

"Who wants to hear a story?" said a kind friend who was present. "I, sir!" "And I!" "And I!" said the children, as they gathered around him. Then he told them a parable. Our Saviour, when he was on earth, often taught the people by parables.

The parable told the little boys was of a kind man who had some very rich golden apples hanging upon a tree. A poor man was passing by the house of the owner, and he stopped to admire this beautiful apple-tree. He counted these ripe golden pippins; there were just seven of them. The rich owner could afford to give them away: and it gave him so much pleasure to make this poor man happy that he called him, and said, "My friend, I will give you a part of my fruit." So he held out his hand and received six of the apples. The owner had only kept one for himself.

Do you think the poor man was grateful for his kindness? No, indeed. He wanted the seven pippins all for himself. And at last he made up his mind that he would watch for his opportunity, and go back and steal the other apple.

"Did he do that?" said Willie, very indignantly. "He had ought to have been ashamed of himself. And I hope he got well punished for stealing that apple."

"How many days are there in the week, Willie?" said his friend.

"Seven," said Willie blushing deeply; for now he began to understand the parable. And he felt an uneasy sensation at his heart, as conscience began to whisper to him, "and ought not a boy to be ashamed of himself who is unwilling on the seventh day to lay aside his amusements? Ought he not to be punished if he will not remember the Sabbath day to keep it holy?"

RESULTS AND ENCOURAGEMENTS.

IN whatever we undertake we look for results and we ask for encouragements. Now there are different kinds of results and encouragements; each work has its own kind. Much of the work of the Sunday school teacher must be unseen. Herein is a discouraging feature of it. But in this it is not peculiar. It was so with the mission of Christ. All the consequences that the Gospel was designed to effect will not be seen till we reach other worlds. The good begun on earth will be carried on in heaven. It is so with each character. Our work here for the spirit is to be done daily, but the result of it when done does not immediately appear; eternity only can witness its perfection. Although most of the help we render to the young soul is not apparent, yet not all the good is hidden. No persevering labor for God will be long without, at least, some visible manifestation; but this is not the thought I wish now to present for encouragement. The farmer, after he has done his day's toil, knows just how much is accomplished. He can see what is achieved. The mechanic sees his work advance from hour to hour. Every stroke tells. What it effects shows itself at once and is made evident before his eyes. It is not so with the work of the pulpit or the Sunday school. And why is it not? Because it is a higher work and wrought upon finer materials. It aims to build up or transform character, and progress in character is slow and imperceptible. The kingdom of heaven cometh not by observation, because it is an interior kingdom — a kingdom above the world. It may be coming though we can not take

note of its progress. It certainly is coming if we are laboring to bring it into our own hearts and others', though we can not tell exactly where or how our endeavors hasten its onward movements. Let this fact be an encouragement. Be not impatient for instantaneous and visible results. We must not expect them. It is an impossible demand. In the nature of things all spiritual improvement must be of long and invisible growth. But on that account it is not without results and encouragements of its own. Let us see what they are.

The lesson in your class is upon some Christian duty. You try to explain it. You give some example, or narrate some story to illustrate it. It does not seem to you that the children comprehend it. They may understand more of it than you suspect. But let us suppose they have not taken in all your meaning, as they probably have not. Some impression is made on the mind. The lesson lives in the memory. By and by life's discipline and action will explain it as you could not. Some event may hereafter recall your precept and unfold all its beauty. I suppose every man and woman can remember verses which they committed in childhood, but did not then perceive the moral and religious sentiment they contained. Some day when repeating them for the thousandth time the whole significance flashes forth like a new revelation. In the mean time our experience had grown so as to reveal it to us. This happens often with passages of Scripture. We have read them hundreds of times, not indifferently and carelessly, but attentively and thoughtfully. Now the right mood is on us. We have become spiritually minded and the great truth, in its practical bearings, bursts upon us like a sudden disclosure from heaven. Results similar to these follow from the recollections of the intercourse between Sunday school children and their teachers. Instructions given there will come up again after many years and do the work you wished them to do. Is not here a result and an encouragement for which we may be content to "labor and wait?"

Take another case. The little deeds of care and love in the father's house seem to be unobserved by the child. The brook

that runs through the field, the trees that shade the playground, the bird's nest in the orchard; all the sights and incidents made joyous and sweet by the mother's presence and smile — all these things do not appear to be making any lasting impressions on the young mind and heart. But the parents know how such images were fixed on their souls with a power no time can efface. Pure associations of home re-appear in manhood and age as pleasant objects to cheer the hours of suffering. They cast pictures of peace and innocence into dismal scenes of sin. Long forgotten, they cannot be wholly erased from the life of hardened crime and profanity. Hereafter, in far off cities, in dens of vice, in the crowded paths of lust and avarice, the scenes by a father's door will dart into the darkened mind, start the tear of penitence and soften the soul with blessed memories.

The early impressions of childhood never pass away. What was it turned the feet of the prodigal to his father's home? Did not its first memories draw him back from the distant land? Thoughts of his early days lead him in penitence to his father's bosom. The Saviour told this parable to teach this lesson among others — the reviving and renewing power of memory. He would assure us we may trust our teaching with it, confident it will not be void of results. All we know of it is encouraging. All that is said of the influence of a mother's prayers and godly counsels after half a century of debauchery and iniquity, are not fables. They are true stories to thank God for, and to make us weep tears of joy and hope. Remember that in the things of God we must often wait long for results. We need faith to feel that nothing can be done for him in vain. Let the parent and Sunday school teacher accept these results and encouragements, remote but certain. Do not despair because the facts of the inner life can not be shown in the same palpable and evident manner as the facts of our material being. Why not have as much faith in the workings of religious truth as in the laws of science? In chemical experiments how beautifully we get results when we are right in our proceeding. If we fail it is not because nature is wrong, but because we mistake her

method. Work on then, work in the Spirit, and be sure that no word or lesson of yours can be written on the soul for naught.

WORK AND TRUST.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good,"—THE PREACHER.

ERE yet the daisy broke the sod,
Or leaf was on the tree,
My neighbor dropped his little seed
Within his furrowed lea.
He heeded not the murky skies,
The wind's low, wintry moan,
A bird sang on a leafless bough,
In faith his seeds were sown.

October days are with us now;
With golden sheafs of grain,
With shocks of corn and luscious fruit
My neighbor heaps his wain.
I, looking on his gathered fields,
Remind me of the day,
He dropped the seed into the earth,
In that ungenial May.

And then the words the Preacher saith
I give not all to him,
They range beyond his boundaries,
By them *our* lamps we'll trim—
We who would serve the Master well,
And who his message heed,
"Ye who would prove your love to me,
My precious lambs must feed."

Unpromising as garden seeds
Sometimes our words may seem,
Sometimes our very dearest prayers
Seem but an idle dream,
But he who gives the sun and dew
And bids the tempest cease,
And watcheth when we, weary, sleep,
Will give our toil increase.

Through blight and mildew, faithfully,
 As lush and verdant days,
 My neighbor watched his garden vines
 And kept his quiet ways :
 And early morn and silent eve
 Shall we withhold our hands ?
 Like wingéd down may germinate
 Our seed in unsought lands.

WHAT CAN I DO ?

“ WHAT if the little rain should say,
 So small a drop as I,
 Can ne’er refresh those thirsty fields—
 I’ll tarry in the sky !
 What if a shining beam of noon,
 Should in its fountain stay,
 Because its feeble light alone
 Cannot create the day.
 Doth not each rain-drop help to form
 The cool, refreshing shower ?
 And every ray of light to warm
 And beautify the flower ? ”

Yes, so it is ; every shower is made up of many millions of little rain-drops, and if these say, “ What can I do ? it is no matter whether I go down or not ; ” and so tarry in the sky — then there will be no rain ; the earth will not be refreshed, the corn will not grow, the trees will bear no fruit ; and famine, with his gaunt visage, will stride over the land, scattering mildew and want and woe in his desolating path.

So also if there be no little rays of light, there can be no broad and blessed sunshine. If each small pencil of light stay up there in the sun, and refuse to go forth, because it is so little it will not be missed — then no beautiful day shall come to us at all, shedding its radiance and welcome warmth over the face of the earth ; but only awful and death-bringing night, hanging like a funeral shroud over the nations, or falling like a weight and burthen on the earth.

So in life — every great work of good that has been wrought

out, will be found upon examination to be made up of little labors of thought and deed, which you Reader, Teacher, and every one, may do, though in the aggregate you could not do the work. And if these little labors had not been performed, then the great work, as a whole, had never been done. Of what moment, then, is it, that every one should do the little good he can, and so help to swell the great river of blessing, that shall, therefore, the sooner send out its waters to fertilize the face of the whole earth. Of what moment that each one should do his work, do whatever his hands may find to do, do it in faith, leaving the issue with the future, knowing no good deed, however humble, can die. If you cannot be superintendent, be a teacher. If you cannot teach a Bible class, join one; or teach an infant class. If you cannot do this kind of work, there is a kind you can do—*do it*.

The importance of individual labor, of every one doing his part of life's work, is happily set forth in a dream of the elder Dr. BEECHER, as related by him some years since.

He said he was travelling near the sources of the Monongohela river, and in passing over a rough country, at every short distance, met a little stream which he could, without an effort, step over; but all of them were going the same way. "At last he asked one where he was going. 'Why,' replied the little rill, 'I am going to New Orleans. I heard the people there want a great canal a thousand miles long and fifteen hundred feet wide, and I am going to help make it.' And pray what can you do? I can step over you—what can you do? 'I don't know what I can do; but I shall be there.' And so saying it hurried on. He came to another and asked the same question, and received the same answer. All were hurrying on to make the grand canal, in which the steamships of the West with their heavy burdens were to be transported. On the heads of the Alleghany, the Scioto, and the Mississippi, he found thousands more of little streams, hurried on by the same impulses, and which, while he yet spoke to them, passed out of sight. None knew what he could do, but all were determined to do

something. He passed on till he came to the mighty Mississippi, and there he found the canal was made! The noble steamships rode proudly on its surface, and, its waters diminished, they were again replenished to the brim, by every mountain-spring and every stream. Thus do the little rills make the stream, the stream the river, till the united waters of the whole pour on their way, rejoicing, to the glorious ocean."

So the little influences of humble words and deeds, spoken or done in the truth of a good heart, make up the great river whose waters shall gladden and fertilize the whole earth—the river in which the weary and the fainting may bathe and be refreshed; in which the sinful and the spiritually leprous may wash and be clean!

BOOKS FOR THE FIRE.—Young readers, you whose hearts are open, whose understandings are not yet hardened, and whose feelings are neither exhausted nor encrusted by the world, take from me a better rule than any professors of criticism will teach you. Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful, may after all be innocent, and that that may be harmless which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of others; and disposed you to relax in that self-government without which both the laws of God and man tell us there can be no virtue, and consequently no happiness? Has it attempted to abate your admiration and reverence for what is great and good, and to diminish in you the love of your country and your fellow-creatures? Has it addressed itself to your pride, your vanity, your selfishness, or any other of your evil propensities? Has it defiled the imagination with what is loathsome, and shocked the heart with what is monstrous? Has it disturbed the sense of right and wrong which the Creator has

implanted in the human soul? If so, if you have felt that such were the effects that it was intended to produce, throw the book into the fire, whatever name it may bear on the title page. Throw it into the fire, young man, though it should have been the gift of a friend; young lady, away with the whole set, though it should be the prominent furniture of a rosewood bookcase.—*Southey.*

CONTRASTS—OR THE CHILD AND THE CRIMINAL.

WHAT a thought it is for parents and teachers — that all the depraved and ferocious criminals who startle the community with their deeds of wickedness and cruelty, the pirate with his reckless bearing and bloody hands, the incendiary with his torch, the murderer with his death-weapon, the burglar, the thief, the savage and brutal drunkard, raving with delirium, or pursuing with uplifted axe his wife and children, — what a thought that each one of these was once a little child, a babe folded to the bosom of a mother, and tossed in the arms of a father — a babe with its pleasant prattle, and laughing eyes, and face of angel purity — a babe loved, petted, kissed of all around!

And now that babe, through foolish indulgence or neglect, through disobedience and sin and crime, has gotten to this. There he stands before you with his dark contracted brow, his look of hate, his coarse depraved features, his glaring eye, with his hands red with blood, and his fierce savage heart beating hotly with the frenzy of his wrath! What a fearful contrast!

There is a striking incident in the history of art, which illustrates the thought in a way to make it remembered.

“A painter who wanted a picture of innocence, drew a likeness of a child at prayer. The little suppliant was kneeling by the side of his mother, who regarded him with tenderness. The palms of his lifted hands were reverently pressed together; his

rosy cheeks spoke of health, and his mild blue eye was upturned with an expression of devotion and peace. This portrait of young Rupert was highly prized by the painter; for he had bestowed on it great pains: he hung it up in his study, and called it Innocence.

Years rolled along, and the painter became an aged man; but the picture of Innocence still adorned his study walls. Often had he thought of painting a contrast to his favorite portrait; but opportunity had not served. He had sought for a striking model of guilt, but had failed to find one. At last, he effected his purpose by paying a visit to a neighboring jail.

On the damp floor of his dungeon lay a wretched culprit, named Randal, heavily ironed. Wasted was his body, worn was his cheek, and anguish unutterable was seen in his hollow eye; but this was not all: vice was visible in his face, guilt was branded, as with a hot iron, on his brow, and horrid imprecations burst from his blaspheming tongue. The painter executed his task to the life, and bore away the successful effort of his pencil. The portraits of young Rupert and old Randal were hung, side by side, in his study; the one representing Innocence, the other Guilt.

But who was young Rupert, who knecled in prayer by the side of his mother in meek devotion? And who was old Randal, who lay manacled on the dungeon floor, cursing and blaspheming? Alas! the two were one! Young Rupert and old Randal were the same. Led by bad companions into the paths of sin, no wonder that young Rupert found bitterness and sorrow. That brow, which in childhood was bright with peace and joy, in years became darkened by guilt and shame; and that heart, which was once the abode of happiness, afterwards became the habitation of anguish."

Side by side these paintings hang on the walls of an old abbey in the sunny land of Italy. We need not cross the ocean to see them. The reality may be found in every land, in every community. That speechless canvass utters a solemn lesson to the passing ages, and shows what is possible.

THE GOOD SHEPHERD.

"BENEATH the burning skies and starry nights of Palestine there grows up between the shepherd and his flock a union of attachment and tenderness. At any moment the sheep are liable to be swept away by some mountain torrent, or carried off by hill robbers, or torn by wolves. At any moment their protector may have to save them by personal hazard. The shepherd king tells us how, in defence of his father's flock, he slew a lion and a bear; and Jacob reminds Laban how he watched Laban's sheep in the day when the drought consumed them. Every hour of the shepherd's life is risk. Sometimes, for the sake of an armful of grass in the parched summer day, he must climb precipices almost perpendicular, and stand on a narrow ledge of rock, where the wild goat will scarcely venture. Pitiless showers, driving snows, long hours of thirst, all these he must endure to keep the flock.

"How much in all this connection there is of *heart*, of real personal attachment, is almost inconceivable to us. It is strange how deep the sympathy may become between the higher and the lower being. Alone almost in the desert, the Arab and his horse are one family. Alone in those vast solitudes, with no human being near, the shepherd and the sheep feel a life in common. Differences disappear—the vast interval between the man and the brute; the single point of *union* is strongly felt. One is the love of the protector, the other the love of the grateful life; and so, between lives so distant, there is woven by night and day, by summer suns and winter frosts, a living network of sympathy. 'The shepherd knows his sheep, and is known of them.'

"Try to feel, by imagining what the lonely Syrian shepherd must feel towards the helpless things which are the companions of his daily life, for whose safety he stands in jeopardy every hour, and whose value is measurable to him not by price, but by his own jeopardy, and then we have revealed some notion of the love which Jesus meant to represent; that eternal tender-

ness which bends over us, infinitely lower though we be in nature, and knows the name of each and the trials of each, and thinks for each with a separate solicitude, and gave himself for each with a sacrifice as special, and a love as personal, as if in the whole world's wilderness there were none other but that one."—*Robertson*.

"THE DAY OF SMALL THINGS."

A WORTHY example of fidelity in the day of small things, of a scrupulous discharge of the humblest duties in obscure places, is furnished us in the life and labors of HOSEA BALLOU; and the results of these labors show us the sure reward promised by the great Lord of all.

Look at this young man at 19 years of age, without means, without education or books, and without the sympathy or aid of his friends, single and alone, planting himself on the truth of God, and lifting his banner over against the hosts of error. What could *he* do, this young stripling, against the deep rooted opinions, the established creeds of centuries, the doctrines regarded as the great pillars of the Bible by all the people of the land? What could this obscure, uneducated, unfriended youth expect to accomplish against the combined learning, wealth and religious influence of the mighty giant, Orthodoxy?

But he remembered the story of David and Goliath, he read with a beating heart and a flushed face how the boy went forth in the name of God, with no armor but his sling and five smooth stones from the brook, and slew the huge Philistine, and overcame the enemies of Israel. And he felt that he too might humbly trust in God, and go forth to fight the battle of his truth against the armed array of error and superstition. In this trust he went forth, calm and hopeful; patient, for he knew the contest would be long; resolute and bold, for it was a desperate struggle; ready and willing to do what he could, knowing that his labor could not be in vain in the Lord.

It was little he could do—his means and opportunities might be measured by less than even one talent. But his natural force was of a high order, and he diligently improved it. Beginning in an obscure village of New Hampshire, without name or fame, he toiled on, preaching in school-houses, barns, dwellings, or the open air, wherever he could find hearers—often without recompense or acknowledgement; beset with countless difficulties, and opposed by all manner of enemies; vilified, slandered, persecuted, but still persistent, courageous, confident, victorious—still advancing from year to year, his name and doctrines and converts growing continually, till at last we find them in all places from Canada to Mexico, from the St. Johns to San Francisco. And to day in this country seven hundred ministers of God are preaching to twelve hundred congregations of believers in the glorious faith he so devotedly loved, and so bravely defended.

And to all teachers and students and young men I commend his life and example. He was a good man, pure and simple as a little child in heart and manners, and always diligent in his study of the Bible. He believed in it as the word of God, and made it the man of his counsel. It was his daily companion, his strength in battle, his comfort in affliction, his guide in every time of doubt and difficulty. He faithfully obeyed its precepts in life, and found in its doctrines victory over death.

A SIGNIFICANT FACT.

DURING the last thirteen years, there have been added to a small church in Maine between sixty and seventy persons. Of these, *all but one* were from the Sabbath-school or Bible class. And that one was a person over eighty years of age; and she was accustomed every week to sit down with a granddaughter and study the Sabbath-school lesson.

A fact like the above is worth a dozen elaborate arguments in proof of the influence for good exerted by the Sunday school. What parents fail to do, either by example or by counsel, in regard to the Church and the Communion, is often done by the

Sunday school. The mind of the child is directed to religious thought and religious things, is imbued with the spirit of the Saviour's teachings and example, is impressed with a sense of his goodness, his love, and the greatness of his redemption — and by and by, as he grows in the knowledge and love of the Lord of Life, it seems to him the most natural and fitting thing in the world that he should heed his request: "*Do this in REMEMBRANCE of me.*"

Nothing is truer than the saying that "the Sunday school is the nursery of the Church." It *ought* to be so, certainly—and I think where the teachers are themselves born again into the spirit of Jesus, it always is so. Let this command the attention of our Sunday school Unions and our Teachers' Associations, of Teachers in their individual capacity, and of Parents who wisely love their children, and desire to see them go forth into life guarded and guided by all the influences of established religious principle and a true Christian character.

GENIUS OR LABOR?

ALEXANDER HAMILTON once said to an intimate friend: "Men give me some credit for genius. All the genius I have lies just in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort I make the people are pleased to call the fruits of genius. It is the fruit of labor and thought."

Mr. WEBSTER once replied to a gentleman who pressed him to speak on a subject of great importance: "The subject interests me deeply, but I have not time. There, sir," pointing to a huge pile of letters on the table, "is a pile of unanswered letters, to which I must reply before the close of the session (which was then three days off). I have not time to master the subject, so as to do it justice."

“ But, Mr. WEBSTER, a few words from you would do much to awaken public attention to it.”

“ If there be so much weight in my words as you represent, it is because I do not allow myself to speak on any subject until my mind is thoroughly imbued with it.”

The Sunday school teacher may gather some useful hints from these anecdotes of two of America's greatest men. Labor has more to do with Genius than is generally believed. Often what seems to be the inspiration of the moment, leaping out from the thought as a new creation, is the result of laborious investigation and study. The ideas, the facts, are old acquaintances, though the form in which they are presented may be new. The speaker does not speak from the impulse of the moment, but out of much reading and thinking. He has years before “ profoundly studied ” the matter in hand; he has “ mastered his subject.”

So the teacher must do in order to be a successful teacher. He must not neglect the lesson through all the week, and then trust to his genius, or to inspiration, when Sunday comes. He must prepare himself before-hand, that he may impart information, and interest and instruct his class. Teaching requires labor and study, and he who enters upon it must heed this, if he means to be useful. He must first himself “ master the subject ; ” before he attempts to show others how to master it. He must have knowledge in order to teach, and knowledge is the child of study and industry.

FAITH.

THIS world is full of garden-spots,
Some budding, some in bloom,
While some with leaves all sere and dead
Are nearing winter's tomb.
One little spot to each is given,
To watch, and guard with care,
That from the holy soil may spring
No life-destroying tare.

As earthly buds, when first they spring
From out the gray, cold earth,
Look upward to receive the sun
Which warms them into birth,
So do the young heart's tender flowers,
Of heavenly origin,
Look upward for that light and love,
Which feed the life within.

But oft, through avenues of mind,
The cold and wintry blast
Drives fiercely on with chilling frosts,
Which o'er the garden cast
Destruction, and lay low the buds
Of Hope, Affection, Love,
And shut out from the dying flowers
The light of Heaven above.

There is one barrier, and but one
That can protect the heart
From earthly frosts, and weeds, and tares,
And sorrow's stinging dart.
'Tis Faith in God, his love, his might—
This, this alone has power
To comfort and sustain the soul
In sore temptation's hour.

And this alone can keep us safe
In Spring's bright, early bloom,
Through Summer's heat and sudden storms,
And Autumn's mellow gloom—
And, when the winter's snows have chilled
The outward life and glow,
Open the fount of life within
And bid it ever flow.

PARENTS—WHERE ARE YOUR BOYS?

THE parental relation is one which involves the most important and solemn responsibilities a human being can assume. There is no case so weighty, no duty so full of anxiety and painful

thought, when fully appreciated, as that of watching over and directing the physical, moral and mental growth of a child. Day by day, year by year, to see the bud filling out, opening and expanding into leaf and flower, and the young promise of abundant fruit; day by day to bend over it, mark its increase, shelter it from the too great heat of the sun, or the violence of the storm; to protect it from the destroying worm or the plundering bird, or the vagrant thief; to train the tender branches and prop them up when necessary, and always to know when it is necessary; to feel that the beauty of the young plant, and the quality and quantity of its fruit, depend almost wholly on the kind and degree of culture and care which you bestow upon it—this is indeed a responsibility whose pressure on the conscientious and faithful parent can scarcely be overestimated, or its solemnity too deeply felt.

I fear however, there are very many parents who are far enough from realizing this, and who give small heed to the claims which their children have upon them for moral and spiritual culture, for the formation of character, and for the guidance of their passions and affections.

The history of Juvenile vagrancy, the crowds of neglected children, the thousands of young drunkards and gamblers, thieves and incendiaries, and the mournful records of our criminal courts and penitentiaries, all reveal the fact that there are multitudes of unfaithful and reckless parents, not among the lowest classes alone, but also among the higher and middle classes.

It is a sickening and terrible history, this of Juvenile depravity, this which shows us children neglected and abandoned as soon as they are able to walk, and left to fight their way through the world, at his tender age, as best they may with begging and stealing. It is a fearful thing to look in upon the dens of infamy where these young creatures congregate, with features hideously old, wrinkled, shrivelled, and blotched with exposure, and hunger and disease, looking as if they had lived fifty years of sin and depravity in fifteen.

And these results are not only possible, but probable, and

almost certain to some extent, where that solicitous watch-care, and patient training, and religious teaching, are cast aside, by which alone the feet of youth can be guided into the pleasant and peaceful paths of virtue and usefulness.

It is not possible, it seems to me, for parents in a city to exercise too constant or too close a supervision, if it be judicious and kind, over young lads of from ten to sixteen years. It is the most perilous time of life, the most decisive in the formation of character and habits and tendencies, and the most important in its influences for good or for evil in the life of the future man. What impressions are made on the mind and heart of the boy in these years will be likely to remain, and grow with his growth, and give direction to his pursuits and destinies. What thoughts he gets of religion, and moral obligation, and personal purity and virtue, will very likely take root, and spring up into action, and in due time bring forth their harvest.

From fourteen to eighteen the boy is passing into the man, the flower into the fruit. The character is forming in secret, slowly, unconsciously, as the coral insect builds under the sea. The material is soft and pliable, and receives any impression put upon it. It is moulded by any and all influences with which it comes in contact. It is of the last moment, therefore, that these influences should be of the right kind, for it is hardening as the years pass, and it will be no easy thing by and by to erase the image once stamped upon it. The mind and heart, now open to any hand which may seek to shape and direct them, will ere long get rigid and set, and retain through life the form and bent which they are taking at this age.

Parents are apt to think lightly of the words and sentiments and acts of the boy, saying carelessly, "he will feel and think differently when he comes to be a man—his mind is not trained yet, nor his character formed." Yes, my friend, but his character is forming, and will soon be beyond your reach. If you, by your instructions, your care and solicitous affection, are not forming it, somebody, or something else is. Formed somehow, for good or evil, it *will be*—that is the necessity of growth.

It will not stand still till he is a man, and then choose for itself what it will be. The fruit is determined by the character of the seed sown. "The boy is father of the man."

Of what supreme importance then that the boy should be kept away from evil influences, from bad company, and corrupt associations; that the parent should watch over his habits, teach him the control of his passions, unfold his moral sense, establish his religious principles, regulate his pursuits and amusements; and see how and where he spends his time, especially his evenings and his Sundays, and who are his companions.

It is a matter of great consequence to his future safety and usefulness, whether he is in school, or in the street; whether he attends church and Sunday-school, or is drifting about town; whether he is familiar or not with places of evil resort, taverns, cellars, theatres, bowling saloons, dancing halls, &c.; and on easy terms with young vagrants, and all the idle rabble congregated in such places.

The street, by day or by night, is a bad place for a boy to frequent without the protecting company of the parent. A boy will learn more evil in the street in one evening, than you can unlearn him in a year. In this school he will master his lessons very quickly and make alarming proficiency, for he is sure of the help and example of older scholars, and those more advanced in evil.

UNION CONFERENCES.

THE Conference meeting for December was holden in the Warren-street church, on the third Sunday evening. Though the attendance was not very large, the meeting was, we trust, productive of good. Remarks were offered by Rev. T. B. THAYER and Mr. N. BODWELL, of Boston; Mr. ALANSON KELLY, of South Boston; and Mr. H. B. STYLES, of Roxbury.

The January Conference was holden in the School-street church, Boston, on the third Sunday evening. Addresses were made by Rev. A. A. MINER, Rev. J. S. CANTWELL, Rev. J. G. BARTHOLOMEW, and Rev. C. H.

LEONARD. The attendance was unusually large, and the services of more than ordinary interest. We group these meetings together because the same subject was considered at each, and their essential spirit was the same. The Subject was as follows:

“Why are the young people so easily induced to forsake the church in which they have been educated? Is it the fault of the Sunday-school, the home, the pulpit, or the doctrine, or of all together?”

The main thought of most of the speakers was, that whilst as a sect, we have no special cause of complaint in relation to other sects, yet in company with all Christian organization we must lament that from out of Christian families and Christian churches, go some who care nothing for the faith of their fathers. These were not, however, from among those who were *educated* in the faith. Education was not merely a theoretical acceptance of doctrinal truth. Unless we realize what are the requirements of our faith, and show in our life that our doctrines there find expression in obedience to Christ's precepts and fidelity to God's law, belief in doctrine is valueless. All sects have had among them too many of such believers, and so, in times of trial, those who are not grounded and built up in the faith, are easily led away. The chief cause of that desertion referred to in the question, is defective education. And the fault whilst chiefly in the home is shared also by the pulpit and the school. In every department there is need of greater fidelity and more persistent effort.

We have thus briefly stated what seems to us the main thought of both discussions. With respect to the January meeting we cannot but express our thankfulness for so large an attendance. Especially to our friends from East Boston, Chelsea, Charlestown and Somerville is the Union grateful for the large delegations present.

The next Conference of the Union will be held in the Hanover-street church, on the third Sunday in February, and we trust the audience will be as large as at School-street.

THE published minutes of the Session of the General Convention, holden in Boston last Fall, together with the reports of Committees there submitted, are worthy the attention and the careful study of every lover of the cause. Had we the space at our disposal, we would gladly give place to the able reports of Rev. A. A. MINER on “The State of the Church,” of Rev. D. SKINNER on “Church Organization,” of Rev. E. G. BROOKS on “Organization,” and of Rev. E. FISHER on “Education.” We can only refer thus briefly to them. The report on Sabbath Schools, however, comes directly within our department. Assuming that Sunday Schools are excellent aids in advancing religious culture, it advocates the establishment of a general publication house and the appointment of an agency for its management under the supervision of a Board of Counsellors.

It advocates, also, the publication of a Sunday School Paper under the direction of authorized agents to be furnished at a price not exceeding twenty-five cents per year.

In addition to the foregoing plans, the Committee recommend "that Sabbath School Conferences be held for considering the claims of Sabbath Schools—the duties of parents and teachers and superintendents—the best methods of conducting classes and schools. These Conferences should be held as often as twice a year; and as far as practicable the pupils of the Schools should attend them. Such meetings would have a great influence in keeping up an interest in Sabbath Schools, they would awaken a wholesome emulation, form a correct public opinion with regard to early religious culture, and give to teachers and pupils a religious sociality which would be both pleasing and profitable. Your Committee have great confidence in the utility of such Sabbath School gatherings. They would give the Schools importance and prominence, and they would furnish an opportunity of saying many things of the highest service. At these meetings let reports be submitted of the attendance, lessons and deportment of the pupils; of the punctuality of teachers, the number of teacher's meetings held, of the visits of parents and friends, and of the aid given by the pastors. Let addresses be made, pieces spoken by the children, and hymns sung. Truth comes to the mind through various avenues, occasions prepare us for its reception, and a diversity of agencies will be found highly useful. If experience is needed to verify these views, we may refer to the success attending the Schools of Boston and vicinity, where these Conferences are frequent, where the Sabbath School has a prominent place among public meetings. Our Schools there are model Schools, and our teachers model teachers. The reason is to be found in the agency of the measures employed, to give the Sabbath School the prominence to which it is entitled."

These recommendations are worthy of general adoption. Without endorsing the high degree of praise bestowed upon the schools in this vicinity, we would suggest to our friends connected with them that it is more incumbent upon them now than ever to be faithful in their performance of duty. By earnest and constant effort only can they hope to deserve such commendation.

WINTER ACTIVITY.—The winter season, the third month of which is now opening to us, has thus far been marked by the usual activity in Sabbath school as well as in other religious and moral movements among us. Somehow, as the evenings lengthen and the mercury falls, we gain in zeal and increase our efforts in whatever cause interests us. The bracing North wind and the clear winter air seem to strengthen the moral as well as the physical man. May we so improve the season, and so gain in moral strength that our zeal will outlive the spring rains and the summer heat.

THE SABBATH SCHOOL.

How shall the Sabbath School be made most useful and interesting? And how shall pupils be retained in the Sabbath School?

These are important and oft repeated questions, and demand the most careful consideration. An answer to the first, however, will involve an answer to the second. The paramount object of the Sabbath school, at the present day, in most Christian communities, is to impart a knowledge of the Bible, and of God and Christ, and of our own duties to God and our fellow-creatures. It was not so, perhaps, in the origin of Sabbath schools, and is not so now, in all places. In schools where the pupils have no knowledge of letters, they must be taught to read; and schools are gathered, in some places, from the ignorant and vicious, whose only knowledge has been of sin and misery; and with a few grand principles of morality they must be taught the first principles of a common education. "Knowledge is power;" and knowledge, rightly directed, is virtue. The more knowledge we possess the greater our ability to judge and act rightly, and the greater our ability to comprehend, and explain and enforce the vital truths of the Bible, which are the foundation principles of human happiness.

"The great object to be kept always in mind," says a distinguished educator, "is to establish the dominion of conscience." To *establish* the dominion of conscience, the mind must be enlightened; it must be taught the greatness and the goodness, the power and the justice of the Creator, as shown by his works and by the record of his dealings with men; and it should be taught its own dependence upon and obligations to the great Giver of life, present and eternal, and its duties to the world. An ignorant person may be as *conscientious* as a wise man; but his conscience is not established; it is easily moved, and is prone to lead him wrong. No one is perfect in knowledge, yet we believe sufficient knowledge may be obtained relating to the

all-important duties of life to establish the dominion of conscience. There is a desire for knowledge of some kind in all minds. Curiosity, which exists in every mind, in a greater or less degree, stimulates a desire to know something which is unknown. It is stronger, probably, in youth than in age; and the teacher that can best excite the curiosity of his pupils, and best answer its demands, and best direct the mind in the formation of conscience, is the best teacher. "It is good to be zealously affected always in a good thing." A teacher, who is qualified for his duties, and is *deeply interested* in the subject, a knowledge of which he would impart to his pupils, can hardly fail to instruct and benefit them. He will possess a *mesmeric* influence over them that will enable him to enter into their thoughts and to control their acts.

No person should become a teacher, who does not love to teach, and who does not feel the responsibility of the teacher's office. No careless hand should scatter seed; for tares grow as readily as wheat. The harvest—how unlike! A little power, rightly or wrongly applied, may direct the young mind's future for everlasting good, or for extremest ill. A ship will sail to Cuba, or to Iceland, as the small helm is turned. In the heart of our country are two little streams, one of which runs, north, into the Genessee river, and through lake Ontario and the river and gulf of St. Lawrence, into the cold and cheerless Northern Ocean; the other runs, south, into the Ohio, and through the Mississippi and Gulf of Mexico, into the warm waters of the Torrid zone. And the streams are so near together in their source, that a gentle breeze may blow the falling rain into the one or the other, as the course of the wind may be. So the pliant mind of youth, by some apparently small influence, may be led into the path of virtue or of vice, as the wind of truth or error, wisdom or folly may direct. A sculptor, whose statue was deemed faultless by his friends, still kept at work; and when reproved for spending so much labor upon it, he exclaimed, "I am working for immortality." The extent of our influence is unknown; but we believe, with Thomas of Malmsbury, that

“There is no action in this life, which is not the beginning of a chain of consequences so long that no human being is high enough to perceive the end.”

It behoves us then to consider well our responsibility, and fit ourselves rightly to discharge the solemn, yet pleasant duties, that devolve upon us. But it ought not to be expected, however much it may be desired, that all teachers will be equally well fitted for their office; but it should be expected that all will use the means they possess to become thoroughly furnished in whatever may enable them to present the historical and ethical truths of the Bible, as to excite the curiosity, and secure the attention and careful consideration of their pupils. Even the manifest determination, on the part of teachers, to become fully qualified to impart instruction, cannot fail to inspire their pupils with a desire for knowledge.

Let teachers be thoroughly faithful and competent, zealously devoted to their work, able to bring forth, out of the Scriptures, things new and old, and their pupils will remain; for “where their treasure is, there will their heart be also;” and where gold may be obtained, there will be no lack of seekers.

It is not enough that simply the *text* of the Scripture should be committed and recited by the pupil, and a few “moral reflections” added by the teacher. The treasures of science should be poured out to illuminate the text; to show its beauty and its fitness; and to fix it permanently in the pupil’s mind. Geography, History, Natural Philosophy, Astronomy, Geology, Botany, &c., all should contribute to illustrate the meaning and importance of the Bible lessons, and to excite a pleasing interest in its oft-repeated facts.

For instance, Egypt, Nineveh, Babylon, Jerusalem, the Red Sea, the Sea of Galilee, the river Jordan, Judea, Bethlehem, Calvary,—let them be bounded and described, that their location may be fixed in the pupils’ minds.

And History will often make luminous a text which seemed almost destitute of fitness and beauty. See the passage, “It is easier for a camel to go through the eye of a needle than for a

rich man to enter into the kingdom of God." The needle referred to is commonly supposed to be identical with that which ladies use in sewing with a thread of silk. The inference is, and must be, that it is *impossible* for a camel to go through the eye thereof, and impossible for a rich man to enter into the kingdom of God; neither of which is true. The text says "*It is easier*," &c., implying that a camel may, by possibility, go through the eye of a needle; and that a rich man *may* enter into the kingdom of God.

If the common interpretation be correct, words are spoken at random, and there is no *appropriateness* in the words of the text. But when understood, it has a meaning and a fitness that will be felt. There is a monument called Cleopatra's Needle. Bunker Hill Monument is a needle. Other monuments in the country where the text was spoken, are called, from their form, needles. They are made with open doors, or eyes, so low and small, that camels, which are common in that land, cannot, without great difficulty, enter them.

"Cast thy bread upon the waters, for thou shalt find it after many days." The barren commentary on this passage commonly is, that we should do right now, for, sometime in the future, we shall reap the reward of so doing. But, by this explanation, the beautiful sense of the text is lost. The text refers, doubtless, to a custom which prevails in Egypt, where the Nile annually overflows its banks, and carries for a long distance on either side, a fertilizing soil, which it deposits on the land. As the waters recede, the husbandman, even before the land is dry, casts upon it his seed, or grain, which here is synonymous with bread, and it sinks without further labor, into the watery earth. And after many days he finds it, increased thirty, sixty, and a hundred fold.

It is an interesting fact in this connection, that, as the waters gradually recede, the husbandman continues to sow his seed; and the traveller on the hill may see upon its sides the growing grain, in its various stages "first the blade, then the ear, then the full corn in the ear," in the order of its sowing.

“I will set my bow in a cloud.” That beautiful object, we call the Rainbow is here spoken of. The Scripture tells us it was set for a sign that the earth should not be destroyed by a flood. Let it be said that the bow is always in that part of the heavens opposite the sun. Let Natural Philosophy explain that it is caused by the sun shining on the drops of rain, which act as a prism, to refract and separate the rays; that the rays of light, as seen in the seven colors of the bow, — namely, red, orange, yellow, green, blue, indigo and violet, have different degrees of momentum and refrangibility; that the seven colors all exist in the white or colorless rays of the sun; and when separated by a prism, may be converged by a lens into a focus of white rays; that seven vessels of paint, or other liquid, corresponding in color with the rainbow hues, when mixed produce white. Other facts, also, may be stated, in this connection, which shall tend to make the “bow in the cloud” an object full of significance and interest, to the curious and inquiring mind of the pupil.

“He bindeth up the waters in his thick clouds.” Explain the philosophical formation of clouds, and *how* “He bindeth the waters” thereof; the forms in which the clouds descend, and what causes the drops of rain, the flakes of snow, and “his hailstones.”

“He hangeth the earth upon nothing.” Let Astronomy explain the fact stated in the text; also the motions of the earth, and its place and relative importance in the solar system.

“And God said, let there be lights in the firmament of heaven, and let them be for signs, and for seasons, and for days and for years.” Explain *how* the “lights in the firmament” are for signs and for seasons, and for ages and years.”

“Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?” Let the pupils be made acquainted with the interesting astronomical facts connected with these questions.

“The heavens declare the glory of God.” “When I consider thy heavens, the moon and the stars, which thou hast ordained,

what is man, that thou art mindful of him?" When I *consider*, &c. *Consideration* implies more than the simple repetition of the texts. It implies *thought*, and *investigation*; and surely if anything has a tendency to elevate and ennoble thought, and lead the mind to worship and adore the great Creator of the heavens, which declare the glory of God, and of man, of whom he is mindful, it is the devout consideration of the immeasurable and glorious firmament of heaven! To use the appropriate language of Edward Everett, "I do not wonder that the Eastern magi, in the morning of the world, in deepest ignorance of the true God, should worship the most wondrous of his works; for there is no science so well calculated to awaken in men divine ideas, to carry up the mind to the author of all things, as the science of Astronomy. Everything upon the earth has changed; but the heavens remain unchanged; the languages of mighty nations are forgotten, but the stars that shone for them still shine for us, as they shone 'when the morning stars sang together, and all the sons of God shouted for joy.'"

Geology should be made subservient to sacred truth and intelligent piety. It may lead others than Hugh Miller, to find the "Footprints of the Creator" in the "Old red Sandstone;" in the silver and gold of the mountains, in the rocks of the field, in the coal and diamonds of the mines.

Botany may lend its aid in the interpretation of numerous passages of sacred writ. The Bible contains more than two hundred botanic terms. They have a meaning which should be read and understood.

"The world," said Plato, "is God's epistle to mankind." Let it be read, and understood, and enjoyed. Let every art and every science aid in unfolding the great book of nature; in explaining the blessed book of revealed religion, and in leading the mind through Nature and Revelation up to Nature's and the Bible's God.

We have written the foregoing, not to undervalue the honest, gratuitous, and highly useful services of most of our Sabbath school teachers; but to stimulate them in the pursuit of knowledge, both for their own and their pupils' good.

The illustrations of the texts quoted are intended simply to show the manner in which we think Sabbath school exercises should be conducted.

As all teachers may not feel competent to conform to the suggestions herein specified, let there be, in every Sabbath school a *Normal Class*, under the care of a thoroughly qualified instructor, whose object it shall be to prepare the members of the class for teachers. In a large school, several classes may be formed, with the same purpose; and, if all the pupils in these classes do not desire to teach, they will, it is thought, be glad to remain in school, that they may become "wise unto salvation," "*knowing the Scriptures.*"

E V E N T S .

WE talk of great events, and small events; of important and responsible situations, — implying, at least, that others are less important and responsible. It may be so, for aught I know. If there are events which are not the antecedents, the causes, or the necessary conditions, of important results, they may properly be regarded as trifling. So, if there are situations occupied by men, where the results of faithfulness or unfaithfulness, affect no vital interest of those who occupy them or of others, those situations may justly be regarded as involving less responsibility than some others.

But, even if such events exist, and an intelligent and moral being can find a situation where he may be so completely isolated from the race that no human interests are bound up in his, who shall determine what they are, with such certainty that no succeeding age shall reverse his decision?

'Tis the lesson of all experience, that events apparently the most trivial, are often the forerunners, and conditions at least, of the weightiest results; and Christianity has distinctly enunciated the sublime doctrine that, whosoever would be great, must occupy the situation, and perform the duties of a servant.

Only as one ministers to the well-being of others, can he become great; and no situation is without responsibility, which affords an opportunity for such ministrations of love.

The fact is, we know very little of the relative importance of the events that are daily transpiring around us; nor is it necessary that we should know more. This very uncertainty should make us earnest and faithful in all the relations, and to all the duties, of life. It gives dignity to the humblest calling, to reflect that a constant and faithful discharge of its duties, is capable of illustrating all the great principles of Christianity.

Nor do we know more of the men around us, than of the events. This is illustrated in a very striking manner by Dickens, in his "Tale of two Cities," an historical novel, designed to give an idea of affairs in England and France, during the American and French Revolutions. A Frenchman who had voluntarily exiled himself, and was residing in England under the assumed name of Charles Darnay, was suspected, in the feverish state of feeling at that time existing in England, of being a French emissary,—and arrested and put on trial as such. It appeared in evidence, that he had, on several occasions crossed the channel,—under what were regarded as suspicious circumstances,—and a young lady to whom, on one of those occasions, he had shown some kindness, was called on to testify to having seen and conversed with him on the boat. To the inquiry, whether he said anything about America, she answered, most unwillingly, that he did say, that "he understood that England was at war with America, and that so far as he was acquainted with the facts, he thought America was in the right;" and he added laughingly,—she was sure, he meant no such thing,—that "he should 'nt wonder if George Washington should have almost as great a name in history as George the Third. This, also, his counsel stated was so extravagant and absurd, as utterly to preclude the possibility of its being said in earnest; and he protested against a remark, so manifestly made in joke, being used against him.

Less than a century has elapsed, and what says history?

Then, it was absurd to compare George Washington with George the Third. It is now more absurd to compare George the Third with George Washington.

Is it certain that our estimates of the men of to-day, will be accepted and confirmed by history? The time may come, says Carlyle, when Napoleon shall be better known for his laws than for his victories, and the battle of Waterloo, be regarded as an event of less importance, than the establishment of the first "Mechanic's Institute."

Viewed in this light, is it presumption in us, to think that, when things are estimated at their real worth, the office of a Sabbath school teacher will be regarded as quite as honorable and legitimate an object of ambition among our young men, as that of a military commander, or foreman of an engine company?

ENCOURAGEMENT TO ENTER THE SABBATH SCHOOL AS TEACHERS.

THE great want of our Sabbath schools is competent teachers. This is felt in nearly all our societies, and, not unfrequently talked of; but, in such a manner that, while it deters others from becoming teachers, it is calculated to discourage those who have taken classes and are doing their best, and thereby render them less efficient and useful.

Now we have no desire to induce teachers to think less of the importance of the duties they have assumed, or to suppose that they can satisfy the claims on them without earnest and constant exertion. Still, there is a view, — and we think it the true view, — which, while it admits and magnifies the importance of the duties assumed, yet offers great encouragement to any one who has the true spirit of a teacher, though he may be conscious of his inability to impart more than the merest elements of religious instruction.

For what is the great object of the Sabbath school? It is not primarily, to teach those things which render a man more successful as a mechanic, a merchant, or a professional man; nor is it to give instruction in those duties which he owes to the community, — to the state. I say this is not the *primary* object; though doubtless our Sabbath schools contribute, in a greater or less degree, to promote all these interests; still, their peculiar sphere, their specialty is to develop, and educate the moral and religious element in man.

All teaching, all instruction in the Sabbath schools, is but the *means* to an end; and that end is religious education, — the development and growth of character. There is here no call for teaching mere processes, as in our common schools; no call for scientific instruction, as such; but simply for ministering to the growth of the moral and religious germ, by warming and expanding the emotions of gratitude, of love, of respect, of reverence; by presenting to the admiration of the young, examples of purity, of disinterestedness, of moral and Christian heroism; by assisting them in the formation of good habits, — the germs of good principles.

It is a law of mental and moral growth that it must be the result of its own activity, stimulated and guided it may be by foreign agency; but its own vital forces must make the growth. Not what is given to it, but what it appropriates, determines its development and growth. All the rain, sunshine, and guano in the world cannot produce growth in a plant, except as they are taken up, and converted by its vital forces, into sap, wood, &c.

Whatever, then, tends most to mental activity, whatever addresses itself directly to the heart, whatever is best calculated to excite enthusiasm, is most effectual in the education of the faculties, and the development of character. Now we think, that all who have given thought to this subject will agree, that the power of exciting activity in other minds depends much more on the *spirit* of the teacher, than on his intellectual gifts and acquirements; and we may add, as an encouragement

to those who feel that they don't *know* enough to take a class in the Sabbath school, that

"When the heart goes before, like a lamp, and illumines the pathway,
Many things are made clear, that else lie hidden in darkness."

TO A CHILD.

"O child! O new-born denizen
Of life's great city! on thy head
The glory of the morn is shed,
Like a celestial benison!
Here at the portal thou dost stand,
And with thy little hand
Thou openest the mysterious gate
Into the future's undiscovered land.
I see its valves expand,
As at the touch of Fate!
Into those realms of love and hate,
Into that darkness blank and drear,
By some prophetic feeling taught,
I launch the bold, adventurous thought
Freighted with hope and fear;
As upon subterranean streams,
In caverns unexplored and dark,
Men sometimes launch a fragile bark
Laden with flickering fire,
And watch its swift receding beams,
Until at length they disappear,
And in the distant dark expire.
By what astrology of fear or hope,
Dare I to cast thy horoscope!
Like the new moon thy life appears;
A little strip of silver light,
And, widening outward into night
The shadowy disk of future years;
And yet upon its outer rim,
A luminous circle, faint and dim,
And scarcely visible to us here,
Rounds and completes the perfect sphere;
A prophecy and intimation,
A pale and feeble adumbration,
Of the great world of light, that lies
Behind all human destinies."

Longfellow.

A REMINISCENCE.

WHEN a boy of nine or ten years old, we had a favorite teacher in our school. She was a lady of delicate form, pleasing manners, of kind and engaging deportment. She was a member of the church, and enjoyed the respect of the community, as well as the love of the children. We had a pleasant and in many respects a profitable school. I was in the first class in grammar. We parsed in the "English Reader." About a fortnight before the "examination" which took place at the close of school, we were set to parsing a piece of poetry, commencing

"The Nightingale that all day long
Had cheered the village with his song," &c.

This piece we parsed several times, till we were perfectly familiar with the manner of disposing of every word.

It was perhaps natural, that with "examination" just before us, and this unwonted repetition, we should ask more than once, if we were to be examined on that piece. We uniformly received for an answer, however, that she didn't know.

Well, "examination day" at length arrived; and with it came the school committee, consisting of the minister, the lawyer, and my father,—with others who had children in the school. After their arrival, and before commencing the exercises, the teacher took the book, and turning over the leaves in an apparently careless manner, told the first class in grammar that they might take the piece on a certain page, — naming it, — commencing

"The nightingale," &c.

We had expected it, and were at ease. The examination commenced, we read, recited in geography, said the rules in arithmetic, and finally were called on to parse. The minister was rather partial to this exercise, and gave us nearly all the hard words in the piece, which we readily disposed of to his entire satisfaction; and, though not a man too easily satisfied generally, he was forced, on this occasion, to say that the class exhibited a remarkable readiness in the recitation. The teacher, without

manifesting any surprise, merely remarked that *the lesson had been given out since the committee came in.*

It fell on my ear strangely. It didn't distinctly occur to me, that she was guilty of falsehood or deception. It never had entered my head that she was capable of it, and it didn't then. But I was puzzled, I could'nt forget it and whenever I saw her or thought of her, that *something* stood between me and her. It was years after, that I distinctly saw the nature of the affair, nor for years did I dare whisper it to any one. But from that day to this, I have never seen or thought of that teacher, without having that parsing lesson come up, and disturb the otherwise pleasant recollection of my favorite teacher.

C H I L D H O O D .

WHO has not felt a kind of awe, as he looked into the transparent eye of childhood, and marked the first strugglings of the infant mind, as it seeks to grapple with the great problem of life which has thus early forced itself on his active, but undisciplined mind? And who,—what parent, at least,—has not been startled by those strange and unanswerable questionings which come from that frailest, and most helpless of created beings?

Already, have problems arisen in that young mind, which the mightiest intellects of earth have never been able to solve,—deeming it the highest wisdom to bow before them in wonder and reverence. Can we fail to see, even in the guileless manner and artless prattle of earliest childhood, occasional flashes of the spirit, which show the existence of the germ of all true greatness and moral heroism?

The feeble impulse, which, perhaps, first manifested itself in trifling acts of kindness to playmates or pets, cherished by a mother's caresses, developed, instructed, and converted to *principle* by judicious training, and raised to the higher power of

genius by its own activity, stands forth at length, that sublime spirit of philanthropy, which, overcoming all obstacles, breaking down prison walls, and gladdening the deepest and gloomiest cell with the light of love, gave the name of Howard to immortality.

Thus, also, from the smallest beginnings were developed the keen insight, and profound wisdom of a Newton; the heroic fortitude and devoted patriotism of a Washington.

"A little child in bulrush ark,
Came floating on the Nile's broad water;
That child made Egypt's glory dark,
And freed his tribe from bonds and slaughter.

A little child for knowledge sought,
In Israel's temple, of its sages;
That child the world's religion brought,
And crushed the temples of past ages.

Midst worst oppressions, if remain
Young hearts to freedom still aspiring,
If, nursed in superstition's chain,
The human mind is still inquiring, —

Then let not priest, or prophet, dote
On dreams, of long the world commanding,
The ark of Moses is afloat,
And Christ is in the temple standing."

To one who said: "I don't believe there is an honest man in the world," another replied, "It is impossible that any one man should know all the world, but quite possible that one may know himself." Our opinions of men and things, sometimes have great subjective significance, though worth little in other respects.

SPIRITUAL GROWTH. — How shall we grow in spiritual excellence? Jesus is the great exemplar! It cannot be too often urged upon us, that he is the manifestation of a true spiritual life, and as such is to be studied and imitated. Not merely

what he *said*, but what he *did* — not merely his precepts, but his whole conduct — we are to place before us as a pattern. This is the great revelation from heaven. Let us not read with dull apprehension his gospel — let us not merely learn by heart its moral precepts. Let us commune with his spirit. Let us study, with intense and constant interest, his life, his character. Let this be a frequent thing with us. In the hour of communion especially, when we are about to go to the Lord's supper, or when we retire from it, let us study Christ until we breathe something of his holiness, and discern something more of his spiritual excellence. O! in the maze of doubt and the din of controversy, the earnest heart often asks, "How shall I be religious? — what is religion? I feel the greatness, the supremacy of spiritual interests — how shall I advance those interests — how grow in divine, in eternal life." The answer is, look to Jesus! Not in human theories, not in complicated and mysterious expositions, but in his simple life are the standard and the rule; study that life, strive to imitate it. Like him, be humble, self-sacrificing, true to duty. Like him, cherish love to all — even to the offending. Like him, bow meekly to your lot — have faith in affliction. Like him, go forth to be and to do good, and the reward shall be yours. Every act of obedience shall make the soul strong, every scene of trial shall become a field of victory, every instrument of shame shall be converted into glory. Your joys shall be sanctified to you — your sorrows shall be as ministering angels, and the doors of death shall open up to heaven! — *Chapin.*

THE Jews, it is said, would not destroy the smallest scrap of paper; but picked it up and preserved it; for, said they, "The name of God may be written on it." Now, not only the name but the image of God is inscribed on the soul of every child, — dimmed, obscured it may be, covered all over with the legends of superstition and sin, and waiting for us to erase and obliterate the foul record, and restore to the palimpsest its divine original.

SABBATH SCHOOL UNIONS; WHAT ARE THEY GOOD FOR?

I ATTENDED a meeting of the Sabbath School Union, in a neighboring town, a short time since, and after enjoying the exercises very much, was surprised by remarks which fell from several around me, to find that there was a feeling of dissatisfaction with many; and to hear expressions of doubt with reference to the utility of the meetings. I have heard similar remarks with regard to Teachers' Associations, Institutes, &c.

Now, why is this? Simply, that they expect too much. From the nature of the case, all that can be derived from them, is suggestions, which, instead of being "served up cold" to our classes, in the same form in which they were received, must be digested by each, and assimilated to his own character. The peculiar *methods* of a successful teacher may fail wholly, when adopted and simply *repeated* by another of different habits of thought and feeling. There must be a judicious eclecticism,—taking such as are adapted to the peculiar circumstances of our several schools, and varying them to suit different habitudes both of teachers, and pupils,—to render them valuable. And, even if we are unable to fix on any one thing that we have derived from such meetings, it does not follow, by any means, that they have been useless. The meeting of so many teachers, all interested in the same great work; the interchange of views, the exhibitions of feeling, can hardly fail to inspire us with more zeal, to quicken our own minds and hearts, and to make us more efficient in our labors.

What would be thought of testing the value of the usual Sunday services by this method? How many leave the church, after hearing a sermon and engaging in the devotional exercises of the occasion, with some new principle of duty, and a definite method of reducing it to practice?

And yet, these services are not to be undervalued. The truth is, that in all which pertains to moral and religious development and growth, "we hear the sound, but cannot tell whence it

cometh or whither it goeth." It comes "without observation." We cannot analyze the sources from which it is derived. Whoever attends a meeting of *teachers*, as such, and feels that he has had a pleasant meeting, has derived benefits from it which cannot fail to make him a better teacher.

WOMAN'S CHARITY.—It was a beautiful idea of the wife of an Irish schoolmaster, who, whilst poor himself, had given gratuitous instruction to poor scholars, but when increased in worldly goods, began to think that he could not afford to give his services for nothing:

"Oh! James, don't say the like o' that," said the gentle-hearted woman, "don't; a poor scholar niver came into the house that I didn't feel as if *he brought fresh air from heaven*. I niver miss the bit I give 'em; my heart warms to the soft and homely sound o' their bare feet on the floor, and the door almost opens of itself to receive 'em in."

"Ah, how skilful grows the hand
That obeyeth Love's command!
It is the heart, and not the brain,
That to the highest doth attain,
And he who followeth Love's behest
Far exceedeth all the rest."

Longfellow.

"It is well for us that we are born babies in intellect. Could we understand half what most mothers say and do to their infants, we should be filled with a conceit of our own importance, which would render us insupportable through life. Happy the boy whose mother is tired of talking nonsense to him, before he is old enough to know the sense of it."—*Guesses at Truth.*

INCENTIVES TO LABOR.

FORMERLY, when the young men of our country "lived where their fathers lived, died where they died," they were so bolstered with parental, domestic, and social influences as hardly to be conscious of a free agency, much less to call for the active energy and firmness of purpose, needful to insure the mastery in a struggle with temptation.

Now, our sons scarce reach their majority before thousands of miles intervene between them and home, with all its kindly influences; and we have not ceased to think of them as *children*, before they are called to stand alone, and to wrestle, unaided, with giant temptations, the like of which never crossed our path. Let us accept these new responsibilities with a cheerful, earnest, and trusting spirit. It is not for us to quarrel with existing facts; to lament the newly awakened spirit of enterprise everywhere visible; to endeavor to put to sleep by our conservative lullaby, or to restrain with our nursery twattle, the *young* whose ears have been charmed by the ringing of the gold of California and Australia, and whose dreams, like Wolfert Webber's, — and as oft repeated, — are still of doubloons and limitless wealth. The age is a fast one, we may admit. But one thing is certain. It cannot be retarded. You may as well think of frightening the community, in view of the terrible railroad accidents that sometimes occur, to tear up the rails, convert the roads into turnpikes, and return to the lumbering stage coach. No! the car of progress must go on; let us aspire to the position of conductors, engineers, superintendents, directors, — and not settle down as mere brakemen.

This change in the condition and habits of society, and the increased exposure consequent upon it, should create an intenser interest in that education of the mind and heart, on which alone we can build our hopes for the safety and success of our children. Conservatism itself has ceased to attempt to *bind* Young America. He *must be educated*. The only restraining cords which he will not snap "like flax that is burned with fire," are

the delicate but strong ligaments of a good intellectual and moral education.

SYMPATHY.

“THE development of the moral sentiments in the human heart in early life,” says Abbott, “and everything in fact, which relates to the formation of character, is determined, in a far greater degree by sympathy and the influence of example, than by formal precepts, and didactic instruction. If a boy hears his father speaking kindly of a robin in spring, — welcoming its coming, and offering it food, there arises, at once, in his own mind, a feeling of kindness towards the bird, and towards all the animal creation, which is produced by a sort of sympathetic action ; a power somewhat similar to what in physical philosophy is called *induction*.

On the other hand, if the father, instead of feeding the bird, goes eagerly for a gun, in order that he may shoot it, the boy will sympathize in that desire, — and growing up under such an influence, there will be gradually formed within him through the mysterious tendency of the youthful heart to vibrate in unison with hearts that are near, a disposition to kill and destroy all helpless beings that come within his power.

There is no need of any formal instruction, in either case. Of a thousand children, brought up under the former of the above-described influences, nearly every one, when he sees a bird, will wish to go and get crumbs to feed it ; while, in the latter case, nearly every one will just as certainly look for a stone. Thus, growing up in the right atmosphere, rather than receiving right instruction, is the condition which it is most important to secure, in plans for forming the characters of children.”

The question, then, for the teacher, — and especially the Sabbath school teacher, — is not so much what he shall *do* as what he shall *be*. Let that be attended to, and whatever may be his qualifications for imparting instruction, a “virtue will go

out of him," which will be more efficient in healing the moral maladies of his pupils, and ministering to their growth in goodness, than any amount of intellectual teaching.

A WORD TO PARENTS. — The great question for parents to ask is, how they may strengthen their children against temptation, how they can implant in them principles of duty, purposes of virtue, which will withstand all storms, and which will grow up into all that is generous, just, beautiful and holy in feeling and action. The question, how your children may prosper most in life should be secondary. Give them force of character and you give them more than a fortune. Give them pure and lofty principles and you give them more than thrones. Instil into them Christian benevolence and the love of God, and you enrich them more than by laying worlds at their feet. Sunday schools are meant to aid you in the great work of forming your children to true excellence. I say they are meant to *aid* you, not to relieve you from the work, not to be your substitutes, not to diminish domestic watchfulness and teaching, but to concur with you, to give you fellow-laborers, to strengthen your influence over your children. Then give these schools your hearty support, without which they cannot prosper. Your children should be your first care. You indeed sustain interesting relations to society, but your great relation is to your children; and in truth you cannot discharge your obligations to society by any service so effectual, as by training up for it enlightened and worthy members in the bosom of the family and the church.—
Channing.

VICTORY. — How often through the world's literature and history have we heard some ambitious commander or emperor, babbling, — in his vain waking dreams, — of a world's conquest! We turn from these poor visions of cruelty and blood to the

meek army of the living God; from the false victories of force to the true victories of faith.

Here, on a lowly bed in an English village by the sea — as I was lately reading — fades out the earthly life of one of God's humblest but noblest servants. Worn with the patient care of deserted prisoners and malefactors in the jail for twenty-four years of unthanked service, earning her bread with her hands, and putting songs of worship on the lips of these penitent criminals, she is dying; and as the night falls, some friend asks, "What shall I read?" The answer of the short breath is one firm syllable, "Praise!" To the question, "Are there no clouds?" "None; He never hides his face. It is our sins which forms the cloud between us and him. He is all love, all light." And when the hour of departure was fully come, "Thank God! thank God!"

And then, — as I read again, — in his princely residence, surrounded with the insignia of power, but in equal weakness before God, expired a guileless statesman, nobleman by rank and character, calmly resigning back all his power into the Giver's hands, spending his last day of pain, like many hours of all his days before it, with the Bible in his feeble hand, saying at the end, "I have been the happiest of men, yet I feel that death will be gain to me, through Christ who died for me." Blessed be God for the manifold features of triumphant faith! — that he suffers his children to walk toward him through ways so various in their outward look; Sarah Martin from her cottage bed, Earl Spencer from his gorgeous couch, little children in their innocence, unpretending women in the quiet ministrations of faithful love, strong and useful and honored men, whom suffering households and institutions and churches mourn. All bending their faces toward the Everlasting Light, in one faith, one cheering hope, called by one Lord, who has overcome the world, and dieth no more. — *Huntington.*

LOVE is the fulfilling of the law; he that loveth is born of God.

KINDNESS.—I know not how it is with others, but for myself (though not of a strong, passionate temper), I often feel inclined to tartness, asperity and fretfulness, when I find my class dull or wandering. I find it difficult to exercise a spirit of patience and winning kindness. I want more of *His* mind who could say to his disciples, “Learn of me, for I am meek and lowly in heart.” I want that gentle, expostulating tone,—“Have I been so long time with you, and yet hast thou not known me, Philip?” I want that compassionate eye which could subdue Peter with a glance.

“In teaching the young,” says Jay, in his ‘Life of Winter,’ “that which is so requisite is, not a vastness of talent, but a peculiarity of disposition. It is a temper compounded of affection and patience; it is a temper that blends mildness with firmness, and *inspires* rather than *commands*; it is a temper that, like the genial ray of spring, warms, revives, opens—not like the stern severity of the winter, that chills, freezes and binds.”

“You were beloved at Olney” (said Cowper to Newton), “and you will be beloved among the Chickasaws and Choctaws. Human nature is like a fierce mastiff—if you touch him gently, he growls; but if you scold him, he *flies at you*.”—*Church of England Sunday School Quarterly*.

SIMILIE.

HEAVEN’S curtain fell o’er Earth, veiling from sight
 What most attracts the gaze beneath the glare
 Of day,—her toys and pageants—yet revealed
 Those worlds which walk the realms of space, in still
 And quiet acquiescence to His will
 Who formed, upholds, and guides them all, to do
 His bidding, and to minister support
 And happiness, to creatures of his love.
 Nor o’er the earth alone, night’s curtain fell;
 Upon the *souls* of men the veil was cast
 Dimming the outline of each earthly thought,
 Unworthy aspiration, selfish hope,
 Engendered by the day’s tumultuous cares;
 And in their stead, revealing to the heart
 Those pure desires, and longings infinite
 Which stud the realms of moral space, like stars,
 Revolving round eternal central truth.

UNION CONFERENCE MEETING.

THE regular Monthly Conference meeting was holden in the Hanover-street church, on Sunday evening, February 17th. The topic assigned for consideration was, "The Influence of Christian Character."

Brief addresses were made by Rev. C. H. LEONARD, of Chelsea, Rev. A. A. MINER and Rev. E. C. BOLLES, of Boston, and EDWARD WISE, Esq., of Roxbury.

Brother LEONARD, in opening the meeting, defined Character. The term comes from a Greek word, which signifies to cut or to carve, as upon stone or other hard material. The Character of a soul, therefore, is the result of a person's *habits* of thinking, feeling, and acting.

The question is : Into what has the wear of thought, feeling, and conduct shaped a soul ? What is the *result* of life as lived in the mind, in the heart, and in deeds ?

The result is *Character*. *Bad* Character is the result of bad thoughts, &c. *Good* Character is the result of habitually good thoughts, &c. *Christian* character is the result of Christian thoughts, Christian feelings, and Christian deeds.

What are Christian thoughts, &c. ?

Let the New Testament answer. Let the words and conduct of Jesus answer. Above all, let what Christ was, and is, and will be forever, answer.

Brother LEONARD then spoke of the *influence* of Christian Character. The world is saved by Christian *souls*—not by words and deeds, but by that which overflows all boundaries, and transcends the highest speech. The world is drawn forward by the *Character* of the Lord.

He closed by showing what Character can do in the *home*, and in the *Sunday School*.

Brother MINER said, he could not hope to pursue worthily the line of thought which had been so well introduced. Christian character expresses itself in all that a man does ; in every deed, and word, and thought. But the immediate extent of its influence will depend upon the circumstances and position of the individual possessing it. In the narrowest field, however, it does a great work. The Christian teacher who moulds his six pupils to his own likeness, and sends out each of those pupils to mould six others, who in their turn shall severally christianize six more, would embrace in the tenth series of classes twice the population of our country, and in the twelfth series twice the population of the globe. Such a result is not practically realized because the work is not thoroughly done.

Place the Christian in a more conspicuous position, and he speaks at once to a whole people. As the chief Executive of a nation, he will give no countenance to rebels and traitors. As Secretary of its treasury, he will not embezzle its funds. As defender of its strongholds, he will not

accept the emoluments of his office, and then violate his oath and betray his trusts, at the first demand of the enemy. But, like a CINCINNATUS or a WASHINGTON, he will accept a high position but to honor it.

There are few illustrations of the influence of Christian character more conspicuous or admirable than that furnished in the life of JOHN FREDERIC OBERLIN. Just out of college, he sought not the city with its tempting prizes, but consecrated his talents and distinguishing excellence to the culture of a semi-barbarous people in the obscure province of Waldbach, in the north-east of France. If the ignorant populace judged him insane for planting fruit-trees in the Spring time, the luscious fruit of Autumn reversed their judgment. With pickaxe in hand, he led them on to the construction of roads; he persuaded them to send their lads to learn the various mechanic arts; and introduced among them a better class of schools and ampler means of general culture. Gaining access thus to their hearts, he opened the way for that spiritual training which was the chief aim of his life. Distrusted by them in the beginning, in the end he centred in himself all the affections of their souls. And when this good man died, after a ministry of nearly sixty years, in the eighty-sixth year of his age, he was followed to his resting-place by a procession two miles in length. Though a Protestant and a believer in Universal Salvation, both Catholics and Protestants united in doing him honor, and in deep sorrow mourned his death.

Brother BOLLES said that there only remained for him to speak of the more particular methods of this Influence of Christian character. The spiritual and practical sides of the subject had been well presented. Character acted by the impression of its magnetism, and Christian character by various ways of this impression. It *animated* other hearts. It *sweetened* other characters. It surrounded them by the air of Trust and Patience. And in our own character of Teachers we shall work as much by what we are as what we *do*.

Brother WISE closed with an earnest appeal to teachers to be faithful. Meetings and speeches could of themselves accomplish but little and were worth nothing unless they incited us to personal effort in perfecting our own character as Christians. The whole question was one of personal responsibility and personal fidelity. Let each one strive to perfect his own character and thus win for himself the widest possible sphere of influence.

These various addresses were remarkable for their unity of thought and purpose. They followed in logical order and fitted so nicely together, there seemed but one animating spirit, one heart, one mind. It is seldom that a Conference is so perfect in this respect, and we hope that, with premises so well stated, argument so ably presented, conclusions so clearly drawn, and exhortation so direct, something was accomplished in the perfecting of Christian character among those present.

HISTORY OF THE SUNDAY SCHOOL IN PROVIDENCE, R. I.

SUNDAY, Oct. 14, 1860, at the usual hour of Sabbath school sessions, the large vestry in the First Universalist Church of Providence, R. I., which had just undergone extensive repairs and improvements, was rededicated with appropriate exercises.

In the course of remarks by the Superintendent, there was introduced a sketch of the school history. Several days after this meeting, Rev. J. G. Adams, pastor of the Second Church, suggested the publishing of the sketch in the "Christian Teacher," for the purpose, mainly, of inciting others, to write histories of the schools with which they are, or have been connected.

Such a procedure would enable the schools of our denomination to perpetuate and to extend a knowledge of their early trials or their later successes — their steps backward or forward — their seasons of depression and their periods of exultation; all of which knowledge is worth very much to every young school, and to all persons who contemplate engaging in the noble work.

These histories should be published *now*, because, when records may fail to bring out the most lifelike pictures, the lips of aged yet still living participants in their first scenes, will be able to furnish the writer with valuable reminiscences. Other arguments might be presented, tending to show the value of these sketches of school history; but enough has certainly been said by the writer of this article, who is desirous of getting at the work he has planned without further introduction.

The First Universalist Society in Providence was organized in 1821; but no school in connection therewith seems to have been thought of for a number of years after the organization. To *us* it appears strange that a Sabbath school did not go hand in hand with the Society in its earliest work. But let it be borne in mind that *no* denomination of Christians in this country had attached much importance to such an instrumentality *then*. And then, too, a new society would be very likely to have other

affairs of an engrossing nature, especially if commencing its labors under a good amount of downward pressure from other sects. In May, 1825, the society lost its church edifice by fire, but so zealous were its members that a new house, upon the same site, was dedicated on the last day of the same year.

The next year — 1826 — witnessed a Sabbath school, commenced by a few earnest individuals, only one of whom remains a teacher in the school. Other members of that little band yet live, and some are connected with the society and congregation to which the school belongs. The sessions were held in a basement room or “vestry” of the church, about thirty-four feet long and twenty-six feet wide. For some time the room was not crowded with pupils, for parents and guardians, evidently did not attach very much importance to the enterprise.

Even the learned and devoted pastor of the society — Rev. David Pickering — did not visit the school until particularly invited to address it. Samuel W. Wheeler, a man of vigorous and persevering character, was the first superintendent, and he continued worthily to fill the office until 1834. In the course of a year or two after the school was opened, a decided interest began to be shown by others than the teachers, so that, in 1829, there was formed a society for the express purpose of providing for the needs of the school both as to teachers and funds. That society still exists and holds its annual meeting in the month of April.

The writer, became a member in the autumn of 1831, being at the time seven years of age. Many scenes and sounds of the old school room have faded from his memory; but *some* remain, and are indellible.

Emmons Partridge — then a good blacksmith and now a revered preacher — succeeded Mr. Wheeler, and the same year the vestry was enlarged to double its former size. Two large book-cases for the accommodation of the growing library were also put up, one upon each side of the pulpit. Mr. Partridge left the school in less than three years after these changes were effected, that he might enter upon the new field

of labor which he had chosen. He left matters in a flourishing condition.

Rev. William S. Balch was elected to follow Mr. Partridge — the only instance in our school history of a *Pastoral* superintendent. He became the pastor of the society in 1836, and took charge of the school in 1837. Bringing to the work a fertile and energetic mind, *another* impetus was given to it.

New inducements were held out for children to become members of the school, among which may be mentioned the rural excursion and the exhibition. Both of these were introduced in 1838, and not a summer has since passed without the excursion, nor but two winters without the exhibition.

Without discussing in this connection the *principle*, or *policy* involved in Sabbath school excursions and exhibitions, it should be stated that the manner in which *both* have been conducted by this school, has not only favorably influenced the pupils, but given the school a good name in the community where it is located.

Mr. Balch introduced also in 1839, his Manual or Service Book, just then published; it held a prominent place in the opening and closing exercises until Bacon's Service Book appeared ten years afterward. At this time the number belonging to the school as teachers and scholars, was about two hundred and eighty, and in pleasant summer weather the attendance was nearly equal to the number enrolled.

The library received particular attention during Mr. Balch's administration. It numbered about six hundred and fifty volumes in 1839, and two years after over one thousand. The books were generally good, and were kept nicely covered with thick paper, exhibiting in the cases a style equal to the best circulating libraries.

The pressing engagements of the pastor prevented his continuance of the superintendency longer than about three years. He therefore gave way in 1840 to Richard Salisbury, Jr., who served between two and three years very acceptably. Two events of marked interest took place while he superintended,

viz.: the installation of Rev. Henry Bacon as pastor of the society, and the institution of an infant department to occupy a new room adjoining the large school room. Both events occurred in 1842. The same year, too, witnessed the largest number ever enrolled in the records of the school. It was as high as three hundred and seven, while the attendance on pleasant Sabbaths during the summer was commonly over two hundred and fifty, and was *once*, two hundred and sixty-eight. Indeed the *average* attendance for that year, was two hundred and five, the only instance recorded in this school of an average of more than two hundred.

Mr. Salisbury removed to New York in October, 1842, and that veteran of the teachers — before referred to as being still in the school — Mr. Henry Carrique, was elected to the vacant office. He served six years with honor to himself and profit to the school. The principal event of his term was the sudden falling off in numbers, occasioned by the formation of the Second Universalist Sunday School in April 1846. There was, however, even in this rather unpleasant circumstance, a consolation in the fact, that more children were brought under our denominational influence in Providence than when but a single Universalist school existed.

In the autumn of 1848, Mr. Carrique resigned the office, and it continued vacant until the next annual meeting of the Sunday School Society, April, 1849. The duties were generally performed by Mr. Andrew M. Rhodes, our present State Missionary.

Mr. Rhodes was elected by the annual meeting to the superintendency, but as he could not be induced to accept, the matter of choice was referred to the teachers, who elected the writer of this sketch.

In 1851, Rev. Henry Bacon was called to Philadelphia. His interest in the school had been deep; and his untiring labors in its behalf will never be forgotten by his associates, even had they been less successful than they were.

Rev. E. A. Eaton assumed pastoral relations with the school

in May, 1852, and for six years contributed his valuable aid to the good work.

The present pastor, Rev. C. H. Fay, installed December, 1858, as respects the school, is walking in the steps of his predecessors. And this is enough to say; for the school has been signally blessed by faithful pastors — by pastors who have regarded the institution as the “nursery of the church.”

The repairs and improvements of the large vestry — spoken of at the opening of this sketch — were undertaken about the middle of July last. During the three months following, the school — except the infant department — met in the main audience room of the church. More than \$800 were expended in the work; and the satisfaction with which the scholars weekly greet the pleasant room, already justifies the outlay.

The library referred to as excellent twenty years ago, has ever since maintained its standing as regards the character and appearance of the books. It now numbers in the catalogue 1,577 volumes.

For many years after the formation of the school it was customary to take a vacation during the winter, it being argued that the scholars should not be expected to attend, because of the great distance many of them had to come through the inclement season.

During the past sixteen years, there has been but a single Sabbath when the school has not been in session, and that was on account of a very deep and drifting snow storm. Indeed the winter is now a more prosperous season than the summer as regards regularity of attendance, for the scholars visit friends in the country in the months of August and September to such an extent, as to reduce the school one-half.

It is presumed we have many features in common with all Sabbath schools, such for instance as a predominance of the number of girls, and the gradual — yet not so gradual as it should be — change of all in the school, so completely renewing it, that one who had been absent for ten years would see very few familiar faces.

But this will be something more than a sketch if not speedily ended. Had a thorough history been the intention of him who writes, it would be gratifying to speak of the many excellent teachers with which the school *is* and *has been* favored. Biographies were not, however, designed; and the names of pastors and superintendents have been introduced, more than anything else, to illustrate successive stages of the school's existence.

EDUCATE THE CONSCIENCE.

ONE of the rules of life which Washington adopted in his youth he thus expressed: "Labor to keep alive in your breast that little spark of celestial fire, called Conscience." He could have adopted no more important rule than this. Conscience was given to be our guide and director. It is the rightful sovereign of the soul. All the other powers of our nature, the intellectual and the animal, were placed under her authority. To her was given the prerogative of wickling the powers of the mind, and of directing and restraining, within proper limits, the blind, impulsive passions. She therefore is held,—*nay, she holds herself responsible* for the conduct of her subjects. Their obedience is her pleasure, and their rebellion her misery. Her post then is one of vast responsibility. How much, so far as prosperity in life and happiness are concerned, depend upon the exercise of her high prerogative! The kingdom within is as dependent upon her rule, as any earthly kingdom is dependent for peace, prosperity and happiness, upon the conduct of its monarch. And does this sovereign of the soul receive, at its creation, all needed light and wisdom? Does she begin her reign fully qualified for all her trusts, and for every exigency that may arise? Were it so, her condition in this regard, would form an exception to a general rule. All her subject powers are born in a comparative blindness and weakness; and all other sovereigns have an infancy. Conscience forms no excep-

tion to this rule. At first she is but a little spark, bright if you please, as the light of its native heaven, but *little*. It shines on the throne of the soul, above all subordinate powers, invested with an influence equal to life's first demands, perhaps, but not equal to those which the future may create. How shall it be made equal to those later demands? How, but by respecting its own laws of growth? for such laws it has. If these laws are overlooked, the weakness of infancy will never be outgrown. Her influence will always be feeble. And what will be the consequence but disorder and anarchy in her kingdom? Will the fully developed intellectual forces, and the matured and turbulent passions submit to her rule? Could she command their fealty, and restrain their tumultuous energies? Most assuredly not. If the sovereign were not actually dethroned by her rebellious subjects, she would, at least, be overawed and defied by them.

Evidences of such rebellion are, alas, too frequent. How often do we see giant intellects breaking from conscience's rule, and defying her authority? How often do we see rebellious passions spurn her threats and indulge their wicked impulses? We witness these melancholy results even in Christian communities. We see professing Christians give mournful evidence of a conscience too feeble to command the subjects placed under her rule. Not unfrequently men, in the high places of the land, have suddenly fallen in our esteem by giving proof, unequivocal and complete, of a conscience all unequal to the exigencies in which it was placed. Why do we have such revelations? It is because conscience has not received proper attention from our moral and religious educators. Its needs have been neglected, its law of development has been overlooked while the subordinate powers have been fostered and stimulated. Society, our homes, our schools, have greatly encouraged the development of the mental forces. Glittering prizes have been offered to the intellect of the age. The passions, too, have been indirectly addressed and excited by these prizes, and also by certain of our social ideas and aims. The conscience the while

has received but little enlightened culture. No general and well directed efforts have been put forth to make the *little spark* of celestial fire a *great spark*. With this fact in view do we wonder that it has so often proved too weak, in our day, to control its impetuous subjects? Do we marvel at the moral delinquencies which so frequently shock our better nature? Have we a right to complain of that imbecility of conscience so often brought to our notice? I think not. We shall continue to have such displays of weakness just so long as the education of the conscience is neglected. Never shall we be blessed, as a community, with strong and reliable characters until that conscience-force, which can alone temper and toughen character, is rightly developed. Much may be done in this direction, by the Sabbath school teacher. His office and opportunities are most favorable to this end. Let him wisely use these advantages, and conscience will become a greater power in our land than it ever yet has been.

THE TRIUMPH OF FAITH.

By far Euphrates' billows cold,
When midnight's starry crown
Flashed o'er the graves of kingdoms old,
Its solemn splendors down,
A youth from our New England clime
In Moslem tent was dying;
And thus he drew, through faith sublime,
Strength for the hour so trying:

"My childhood's home is far away
O'er river, mount, and sea,
Where other stars send down their ray
Than those which shine on me:
And I have wandered here to die,
With strangers round my bed;
Where no fond heart will heave a sigh,
As I sink with the dead!

O, I have prayed this hour might come,
Of drifting shadows drear,

When, 'neath the roof of childhood's home,
My kindred would be near :
I've prayed this mortal might repose
Where love, through changeful years,
Could grow some sweet memorial rose,
And wet it with its tears !

This cannot be ; — no Mother's hand
Will press my aching brow,
No Father by my bedside stand
To watch my breathings low ;
And O, where ruin old and dread,
Shall brood while ages flee,
Above the dust of empires dead,
My lonely grave must be !

Be calm my heart ! and tears be dry !
For mother-earth hath rest
For all her own, where'er they lie,
Upon her kindly breast !
And 'tis no farther from this strand,
To yonder blissful heaven,
Than from my own dear native land,
Where my frail life was given.

And God can see me here as well
As in my natal cot,
And loved ones round his throne who dwell
Have not my place forgot ;
They near me now ! I feel the glow
Of their seraphic love !
Their hands I clasp ! and with them go
To our bright Home above !”

MORAL TRAINING.

THIS is a matter of great practical interest to the Sabbath school teacher. It is the purpose indeed, to which he has devoted himself. Much has been said and written upon it, and yet the subject has depths and reaches which have never yet been sounded or explored. We recently noticed some very

sensible remarks upon this matter in a late number of the "Rhode Island Schoolmaster," and we believe that the space they would occupy in the *Christian Teacher*, could not be better filled. They are as follows :

"But how," asks the writer, "shall this moral training be accomplished? Every growth of nature depends mainly upon the vital principle asserting itself within. If, then, we can reach the heart and conscience of the pupil and bring it under the guidance of truth we shall secure the end sought. When mankind were to be taught the way of life and obedience to the truth more perfectly, the Great Teacher came to earth and went about doing good, exhibiting a perfect example for human nature. So the teacher must *live* the truth. If he has the spirit of his Divine Master, and exemplifies the truth in his daily life, his heart warm towards his pupils, he will touch their hearts, for there is a power in *living* to the truth that will draw the children to him as iron filings are drawn to the magnet because they cannot help coming. Their coming will be only a question of time; like buds on different trees in spring time, there is a great difference in the time of their opening, but they all open under the warmth and light of the sun. This moral culture is mainly secured by indirect influences, sometimes by direct appeals, on proper occasions, but these are always occurring without being sought.

The habit of unhesitating obedience to lawful authority, which it should be the teacher's first care to form in every pupil whatever pains it may cost, is an invaluable part of moral training.

Have you a boy that comes to school ragged or dirty, it is a part of moral culture to induce him to get his clothes repaired, or his skin clean, and if you can get a linen collar upon his neck, it may be the first awakening of self-respect, and be the beginning of a higher life to him.

The formation of a good character is the best preparation for the duties of life, and all the influences of the school ought to contribute as much as possible to this end."

CONSECRATION.

GREAT responsibilities should not be assumed lightly, nor great duties undertaken without a profound sense of their magnitude. When rightly impressed with a sense of the important nature of the step about to be taken, how natural the desire to receive strength and guidance from Him who is alone able to supply what we need! And while this sense oppresses us, how necessary does entire consecration of all our powers to the work in hand appear? It is said that the night William the Fourth died, at Windsor castle, the Archbishop of Canterbury, who had been with him in his last moments, hastened to Kensington palace, the residence of the Princess Victoria, to announce the event, and to do homage to her as the new sovereign of the realm. They met in the ante-room of the palace, and the tidings was told and the act of fealty performed. Queen Victoria, then but eighteen years of age, was deeply moved. How natural the emotion! She was now sovereign of a realm which belted the globe! These were her first words: "I ask your prayers in my behalf." They knelt together, the youthful queen and the reverend prelate, to consecrate the maiden sovereign to the high duties that had devolved upon her, while they prayed that "God would give her an understanding heart, to judge so great a people."

An impressive illustration of the propriety, beauty, and power of such consecration, to a great a noble object, was recently given on our own Atlantic coast. It affords one of the most hopeful revelations which have attended the late secession movement. Did the same loyalty to God and country dwell in all our Northern hearts, and were all to consecrate themselves as entirely and solemnly to liberty's cause, and their country's good, the morning of freedom's brightest day would soon dawn upon our joyful sight. The incident to which I refer is thus sketched by another: "It is known that the American flag, brought away from fort Moultrie, was raised at Sumter precisely at noon on the 27th February, but the

incidents of that flag-raising have not been related. It is a scene that will be a memorable reminiscence in the lives of those who witnessed it. A short time before noon, Major Anderson assembled the whole of his little force, with the workmen employed at the fort, around the foot of the flag-staff. The national ensign was attached to the cord, and Major Anderson, holding the ends of the line in his hands, knelt reverently down. The officers, soldiers, and men clustered around, many of them on their knees, all deeply impressed with the solemnity of the scene. The chaplain made an earnest prayer — such an appeal for support, encouragement, and mercy as one would make who felt that ‘man’s extremity was God’s opportunity.’ As the earnest, solemn words of the speaker ceased, and the men responded Amen with a fervency that, perhaps, they had never before experienced, Major Anderson drew the ‘star spangled banner’ up to the top of the staff. The band broke out with the national air, ‘Hail Columbia,’ and loud and exultant cheers, repeated again and again, were given by the officers, soldiers, and workmen.” A fitting act this for the time and the occasion. Here was meet consecration to a cause which involved the interests, perhaps the earthly destiny of millions.

Teachers, did you feel, as these worthy ones felt, when you assumed the high duties, and the great responsibilities of your office? Remember, you have a realm over which, for good or ill, you reign — *the realm of human souls*. You have rallied, too, at a post of dangerous duty, for the defence of momentous interests, put in jeopardy by the wiles of the arch-enemy. Much, very much depends upon your wisdom and fidelity. Are you duly sensible of your responsibilities? Have you, by solemn prayer to God, consecrated yourselves to your chosen work? *Think* wisely of this matter, *resolve* solemnly, *act* worthy of your high purpose, and great will be the good you will confer upon the children under your charge, and great your reward.

TEACHER ! you shall reap a rich reward if you faint not.

THE TEACHER'S PURPOSE.

No Sabbath school teacher will be likely to meet with success unless he enters upon his important work with a clear, well-defined Christian purpose. In other words, he must have some definite aim in the nature he is to mould and temper. He must clearly understand the result *in this nature*, which christianity was designed to produce. *Its* ideal character he must have distinctly defined in his mind; and he must retain it therein, and keep the same constantly in view while prosecuting his labors. In every department of action a definite purpose is essential to success. The purpose of the man of business is to get wealth. He enters business with this purpose, and he never looses sight of the same in all his varied transactions. Is he a merchant? He must have this purpose in view when he purchases his goods; he must have it in view as well when he marks them, and when he offers them for sale. Were he to loose sight of it, the balance, at the end of the year, would be against him. Is the business man an artizan? He will not succeed unless he has a definite aim. Upon whatever work he enters, he must begin with a clearly defined conception of the end he would attain,—of the mechanism he would construct. Without such conception, he could not succeed. He might toil, to be sure,—might work mechanically—might make, in this blind way, all the parts of his structure, through force of early habit, formed while learning his trade; but he would never make any progress in his trade; he would never startle or bless the world with new inventions, or make any improvements upon old ones. No fresh, living creations would ever come from his hands. The products of his toil would be as dead as the material out of which they were wrought.

What is true of the merchant and mechanic, holds true of the artist. Look at that finished painting, the labored product of a master's skill. It is perfect as it glows before us on the canvass. Well, before that canvass was stained with paint, the picture was finished and perfect in his mind. His brush, paint and

canvass, were but the means whereby he made the world behold the picture of beauty which his laborious brain had conceived. That which we admire upon the canvass is but the shadow of the brighter ideal, drawn and colored by his cultured fancy. And this ideal was never absent from his mind while the work of transferring the same went forward. He never touched his canvass with the brush unless to render the copy more like the original picture. Because he was so faithful to his ideal, he achieved success in his art. Everywhere such faithfulness is rewarded. The higher, the more perfect the ideal, the greater the success which rewards the effort.

Has that Sabbath school teacher a right to expect success in his calling who enters upon the same without a well-defined christian purpose; and who pursues the calling mechanically? I think not, success under such circumstances, would be a miracle and not the result of any natural cause.

We sometimes hear teachers lament their want of success; we hear them say that they see no evidence, in their pupils, which affords them encouragement. They are toiling for naught, they fear. Some of those who thus complain do so without good reason. They labor faithfully enough, but they forget what kind of seed they are sowing. They are expecting a harvest this year from a "sowing" which it will require many years to bring to maturity. Let them be patient and work on and in due time "They will reap if they faint not." But a part of those who utter these discouragements, are out of the road to success. An abundant christian harvest will never ripen from their labors. And why? Simply because they began to teach without a clear christian purpose, and because they have never had such a purpose. Let us not think this too strange to be true. Causes may be found that will account for this phenomenon. Some teachers have been *urged* into the work against their own inclinations. Others have undertaken the *task* of teaching, because "our school," must be kept up. Others still may have been induced to join the corps of teachers because they saw an opportunity to pass a portion of their

leisure time in agreeable company. Evidently, those who entered upon the teachers duties from such motives had no just conception of the importance of the labor, or of the end to be sought in the natures placed under their influence. How can they be successful? Could a painter give us a finished picture who worked with no clear ideal in his mind? Would the mechanic be likely to complete any useful work who wrought with a low aim, or without any aim?

We are able now, I presume, to account for some of the failures we meet with in our Sabbath schools. They are to be ascribed to the fact that the teachers, to whom they attach, lacked one essential requisite to their profession, *a well defined christian aim*. And in the future, failure and only failure, will attend such aimless labors. We have said, the higher the aim the greater the success. This is a general truth applying to Sabbath school purposes, as well as to business, and to artistic. The aim of the teacher will be graduated, of course, to his conception of the purpose of the christian revelation, or of a perfect manhood. If he has his ideal in mind, he will work upon the plastic natures before him with that in view; and his aim will be to develop his scholars to its similitude. How necessary then that his ideal be correct.

Doubtless if we were to acquaint ourselves with the existing ideals of christian manhood in the minds of teachers we should find them very varied. In the same Sabbath school we should discover a great variety both in shape and shading. We can easily satisfy ourselves with regard to this matter by taking the place of spectator, and listening attentively while a recitation is going forward. The side questions put by the teacher, — the discussions into which the pupil is led, or has learned to lead, — the illustrations employed, nay, the very spirit and manner, both of the teacher and the taught, all indicate the character of the governing ideal in the teacher's mind. We shall find one teacher, perhaps, in whose ideal, intellectual qualities largely predominate. His pupils will have doctrines crowded into their heads quite as fast as they can understand them; while proof-texts and argu-

ments are piled up in their memory, like cannon-balls in a navy yard, to serve in coming conflicts with theological foes. In the same school we may find another teacher whose ideal much resembles the *headless* statues dug from the ruins of Greece. His ideal is nothing but *heart*; and he addresses the heart almost exclusively. You will undoubtedly find several teachers in the same corps whose ideal is more symmetrical and perfect; which has both head and body. These will address the mind, as well as the affections; and a more natural and complete development will ensue. They will stimulate all the forces which centre in the christian life, and through the activity of which a christian manhood is attained. While we rejoice that we have so large a number in our schools who are working, Sabbath after Sabbath, with this more perfect ideal in mind, let us pray that the Lord of the harvest will send more such laborers into the whitening field. In the meantime, let all our teachers strive after that clear and correct conception of a christian manhood which will serve them best as their model and guide.

AN ANGEL IN THE HOUSE.

How sweet it were, if without feeble fright,
Or dying of the dreadful beauteous sight,
An angel came to us, and we could bear
To see him issue from the silent air
At evening in our room, and bend on ours
His divine eyes, and bring us from his bowers
News of dear friends, and children who have never
Been dead indeed — as we shall know forever.
Alas! we think not what we daily see
About our hearths — angels that *are* to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air —
A child, a friend, a wife whose soft heart sings
In unison with ours, breeding its future wings.

Leigh Hunt.

ENCOURAGE CHILDREN. — “ Praise and approbation are the very best means of encouraging children to do well, and form the strongest incentives to good action.

A young lady of my acquaintance, who has charge of one of the departments in a boy's school in a neighboring city, states that a lady came to her school one morning, with her son, about 11 years of age, who had been suspended from every other school in that section of the city, for truancy and other bad conduct. The mother said to her, he is a very bad boy. His father and I have whipped him, and whipped him, but it does no good. You will be obliged to punish him he is so very bad. The young lady, immediately after the mother left the school-room, said to the boy, in a very kind and affectionate manner, (she was a cheerful and pleasant young lady), John I wish you to go to Mr. M——'s in S—— street, and take a letter for me ; and as it is a matter of some importance to me, I wish you would go and return as soon as you can without injuring yourself, and bring me an answer. The boy then, said the young lady, raised his head, (which up to that time had been dropped down), and smiled. He took the letter, and judging from the time he was absent, and appearance when he returned, he must have run all the way there and back. I complimented him for his promptness, expressed fears that he had injured himself by running so fast, and thanked him for his kindness in going for me ; with all of which he seemed highly pleased. I then gave him a seat in a class ; and occasionally, for several days, requested him to do errands for me, and I never had a better boy in school than John was during the eighteen months which he attended my school. This boy had most probably never received any encouragement to do well before.”

We have selected, from an exchange paper, the above article, because it speaks our sentiments exactly. If mothers, and all who have the care of children, would act upon this principle, that of encouraging instead of *discouraging* children, how much easier would be the task of governing them, and how much happiness would be secured to all.

A case to the point came under our observation not long since, which we will here mention. A friend of ours, living very near, has an only daughter, a beautiful little girl, a child of a fine disposition, but large "self-esteem" and "love of approbation." This little girl had arisen in the morning with something of a cold, which rendered her somewhat fractious, consequently her little affairs seemed to her to be all upside down. And now the mother, in allowing herself to become weary with her childish difficulties and complaints, instead of encouraging her to make the best of her trifling perplexities, became impatient, and *all was up side down* together. The child cried, and the mother scolded. We heard the complaints on both sides for some time, and knowing the natural good feeling of the mother, we ventured to intrude with a word. We inquired the cause of the trouble, when we were informed that the child was "cross and ugly, and she exchanged her book at school, and was not *willing* to go to school; every thing was *wrong* with her," &c., &c. And furthermore, "nothing could be done *with* her."

We stepped up to the child, and begged of her to dry up her tears, assuring her she would find her book, and told her we had a fine peach to give to our little boy when he came from school, and if she would call with him after school, she should have one like it. Her face soon wore a smile, and she was shortly after happily on her way to school. The next we knew of her she had come to our chamber for the "*peach*," saying she had "found her book and had been a good girl." All this happiness was secured to her by a little *encouragement*. And the mother herself was willing to acknowledge the superiority of the course last adopted.

DO YOUR CHILDREN GO TO CHURCH.—Many parents allow their children to stay at home on very frivolous pretences, and the children grow up with very loose habits about church going, and often fall into bad company, and are morally ruined. One of our exchanges gives us good counsel on this point.

“Mother, I don’t want to go to church,” and the speaker, a little bright eyed boy, looked up into his mother’s face with evident doubt as to the propriety of saying what he had said. His mother, who had often heard the same remonstrance, sat down and drew him to her knee, saying, “Charley, father and I tell you that it is best for you. Don’t you think that we know best?” Charley made a petulant reply, and although obliged to go, went in a very unfavorable mood.

Years passed away. Charley had lived to be a man, and had long gladdened his mother’s heart by living the life of a Christian. Children growing up around him were taught to tread the path in which he had been led before. One day a friend spending the Sabbath with him, asked, “Why do you endeavor to get your children to church, whether they wish to go or not? you know that many do not approve of such a course.”

Turning to his friend he replied. “Because I owe it all to my mother that I was saved from infidelity by that respect for the Christian religion instilled into my heart, when she sent me constantly to the church.”

Parents, though you may see no present good resulting from your efforts, yet recollect that God will bring his seed into fructification—not in one season, nor in two, but when it pleases His Almighty will.

This anecdote is essentially true, and it is the writer’s own experience. Gather your children together into the sanctuary. There is a spirit which will whisper to them; whispers that will come to them in after years—faint as the dim remembrance of some long gone dream; loud as the voice of the temptation they encounter. There will be a spiritual strength, though latent, in their hearts, and, at some future time, they will most surely draw from its stores.

GOVERNMENT, religion, property, books, are nothing but the scaffolding to educate a man. Earth holds up to her Maker no fruit but a finished man.—*Humboldt.*

THE REACH OF THOUGHT.

THE rain-drop that falls on a central wave
Of the ocean's restless tide,
Moves the billowy depths that forever rave
Round each lonely rock, in each sounding cave,
Embraced in its empire wide.

The arrow that's shot through the yielding air,
The beat of the ground-bird's wing,
Are felt where the cold polar ices glare,
And where sunshine warms the savannas fair,
That bloom in perpetual spring.

And the light of the faintest star that burns
In its God-appointed place,
Streameth forth to the farthest globe that turns,
Nor the lightest wandering atom spurns,
That floats through the depths of space.

So a thought sent forth by an earnest soul
The universe sweeps of mind;
'Twill make itself felt through the sentient whole,
As onward the waves of its influence roll,
To brighten the hopes of mankind.

TEACH IT TO YOUR CHILDREN.—Do not fail to inculcate the faith which you accept, in your own home. If you really desire your children to become rational, intelligent and happy believers, or if you would prepare them for the duties and responsibilities of life, then carefully instruct them in the principles, while you enjoin the precepts of the religion of Christ. You cannot safely let them alone. You must fill the barrel with wheat and let the enemy find no room for tares. The minds of the young cannot remain unoccupied and empty. Neglect to teach truth, pure, inspiring, life-giving truth, others will teach what you must regard as pernicious error. Be very cautious. The infidel will whisper his doubts concerning the providence, and even the existence of God. The man who

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denies the miracles of the New Testament, and rejects the authority of Christ, will implant his opinions in their young and unsuspecting hearts, and ere long, going a little beyond their teachers, it may be, they will plunge into open and utter unbelief. Some individual who accounts death a final and perpetual sleep, will, by and bye, persuade them that they are in no way exalted above the brutes, and that when they lie down in death, soul and body will inherit the same grave. To all these influences and dangers, as well as to the temptations to vice and crime, our children are constantly exposed, and it is our bounden duty to be regular and constant in our efforts to nurture them in the doctrines and spirit of that Gospel which God has given for the guidance and redemption of man. No Universalist should shrink from the responsibilities which thus devolve upon him. And the advancement of his faith, as well as the welfare of his children, should make him zealous and steadfast in this honorable work.—*Rev. H. R. Nye.*

PLEASURES AT HOME.—A child may as easily be led to associate pleasures with home ideas, as to think of it in connection with the home of his playmates. Certainly if allowed to do so, he can as readily connect happiness with parents, brothers and sisters, as with those of other kin. And the child will do so, unless happiness and pleasure, when he calls for them under the parental roof, respond, “Not at home!” All home pleasures should be bright ones. The domestic hearth, should be clean and joyous. If home life is well ordered, the children having, according to age, working time, play time, books, games, and household sympathies, they will love home and find pleasure there. Give the little ones slates and pencils, and encourage their attempts to make pictures. Drawings will amuse them when noisy plays have lost their zest or are unseasonable; and the art will be useful to them in all the business of after life. Have them to read to each other stories and paragraphs of your

selection, and save the funny things and the pleasant ones you see in papers and books to read them at your leisure. You cannot imagine how much it will please and how it will bind them to you. But choose well for them; for the impression made in their minds now will last when the hills crumble. Have them sing together and sing with them, teaching them songs and hymns. Let them sing all day — like the birds — at all proper times. Have them mutually interested in the same things — amusements and occupations — having specified times for each, so that their habits will be orderly. Let them work together — knitting and sewing — both boys and girls. They enjoy it equally, unless the boys are taught that it is unmanly to understand girl's work. They should know how to do it; and practically, too, as thereby they may avoid much discomfort in future life. Let them work together in the garden — boys and girls — both need out-of-door work. Together let them enjoy their games, riddles, etc. — all their plays, books, and work while the parents' eyes direct and sympathize with them.

THE EYES OF CHILDREN. — I met, says a gentleman, one of our scholars, a ragged little fellow, with a pipe in his mouth, and smoking. I stopped and began to talk to him about the filthy and foolish habit he was getting into. He quickly turned upon me and said,

“Why, some of the teachers smoke!”

“I should think not,” I answered; what makes you think they do?”

“Because I seed one of ’em,” at the same time describing him, “one day, go into a cigar store an’ buy a cigar.”

“But very likely you were mistaken, for the other day I myself was in a public house on business, and when I came out there stood a little way off, two of our boys, who, if they saw me, would perhaps think I had been drinking, which I had not;

and I had a great mind to go and tell them so, for fear they might get a bad example from me!"

"O, no, I wasn't mistaken," answered the boy, with an arch and confident look, "for I stood and watched him, and seed him come out wi' it lighted in his mouth, and I think he seed me too, for he turned his head another way and looked shyish!"

HAPPINESS is like manna; it is to be gathered in grains, and enjoyed every day; it will not keep; it cannot be accumulated; nor have we to go out of ourselves, or into remote places to gather it, since it is rained down from heaven, at our very doors.

DEATH OF REV. THOMAS WHITTEMORE.

SINCE our last issue, this distinguished and widely known brother has closed his earthly labors, and gone to that world whose joys and glories were so often the subject both of his meditation and discourse. He died at his residence, in Cambridgeport, on the night of the 21st ultimo, at a quarter before twelve o'clock. The event was not unexpected either by his friends or by himself. Its shadow had been manifest to the view of all who knew him for many days previous to his last. As the nature of the event was fully comprehended by him, and as it was long foreseen, it excited no fear, on his part, and it found him prepared. The faith which he had so ably advocated in life, was his support and solace in the hour of death. He found it even better to die by than to live by.

Thus has fallen another brave and faithful soldier of the Cross, who has left many works to testify that he did not live in vain. Greatly will he be missed by the community at large, as well as by the denomination of which he was so long an active and honored member, and by his afflicted family. May God sanctify this loss to the good of all affected thereby; and may all those

who are engaged either in the defence, or inculcation of the Gospel he loved, be incited to still higher efforts by a view of his laborious and successful life, and the impressive lesson of his death.

REV. E. C. BOLLES, of this city, has received and accepted a call from the Universalist Society in Portland, and commences his labors in that city at once. Br. B. carries with him to this field of labor the best wishes of all members of the Union. During his residence in our midst, he has been much interested in the Sabbath-school cause, and has been a frequent attendant at all public meetings of the Association, often rendering them more pleasant and more profitable by his words of friendly advice and exhortation. We would gratefully acknowledge our indebtedness to him for his labors in our behalf, and assure him that he has our prayers for his future prosperity and success. May the cause in Portland prosper under his care, and his ministry there be crowned with abundant success.

THE UNION CONFERENCE MEETING for March was holden on the 17th, in the Concord-street Chapel. The topic for consideration was — “The influence of the child on the adult.” The opening address was made by Bro. E. A. WISE, of Roxbury, who was followed by Rev. A. A. MINER, and Rev. J. G. BARTHOLOMEW. The influence of children in the house and in the school were indicated by the several speakers, and the various duties devolving on parents and teachers in respect to the young clearly shown. The meeting was very fully attended, and the exercises pleasant and profitable.

WE have received from J. M. USHER, publisher, a copy of a new Sabbath School Service Book, just issued, entitled “The Manual and Harp,” and edited by Rev. J. G. FLETCHER, of Lowell. It contains thirty-two Services, regular and special, and one hundred and forty-six Hymns. In general arrangement it is similar to BACON’S Service Book now in use in our schools. There are, however, one or two new features introduced, — the services open with an address of welcome from the Superintendent to the school, the portions to be read in concert are divided into short sentences, so as to secure more easily uniformity of style and harmony of voice, and the music is given in connexion with each service. The book is well worthy the attention of our Sabbath schools in need of such a work.

S P R I N G .

SPRING comes again, and waves her spotless banners,
The spoils she won from Winter's mighty king ;
All nature joins to swell the loud hosannas,
And hails the triumph of the gentle Spring.

Thou art the child of Hope ; and for thy coming,
The pale young girl in faith has waited long ;
And when she heard the birds' melodious humming,
Glad as the birds she joined their choral song.

'Neath humble roofs, where Want his throne uprearing,
Ruled like a tyrant till thy heralds came,
The poor rejoiced as when the Master hearing,
The sick arose and blessed the Saviour's name.

Benignant Power ! thine outstretched wing healing,
Cures not alone the ills the body knows ;
The wounded heart, beneath its burden reeling,
Feels thy soft hand uplift its weight of woes.

For thou art emblem of the clime eternal,
Where earth's sad children shall forget their grief ;
Where deathless flowers shall bloom forever vernal,
Where is no blasted fruit, nor withered leaf.

Then spread thy balm on every zephyr's pinion,
With all the music of the warbling choir ;
Vast is the empire where thou hold'st dominion,
And millions wait the breathings of thy lyre.

PREPARATION FOR THE SABBATH SCHOOL.

It is a curious fact in social ethics that in all that appertains to the comfort, cleanliness, beauty of outward adornment, and respectability of appearance, parents are exceedingly solicitous concerning their children, while unconsciously neglecting that internal adornment and spiritual culture or preparation, which is to add grace to outward beauty, and lend a charm to the whole character which shall be *felt* as well as seen.

In a brief discussion of the topic chosen, we are aware that it is

one whose importance all will acknowledge, but that few really appreciate. Sabbath schools being *voluntary* organizations are necessarily imperfect in their methods; this fact is felt not only by the teacher, but reaches back to the home and consciously exerts an influence there. This position accounts for the lack of true progress which is characteristic of all schools. Take any one school for illustration, and it will be found that a single year of its history is a true test of all its years, that its scholars or pupils increase in years and stature, rather than in biblical knowledge and spiritual culture, the boy of fourteen is mentally the young man of eighteen. The miss of twelve is the young woman of sixteen. To what is this condition of things attributable, and how can it be remedied?

We have said that one cause is inherent in the construction of Sabbath schools. No personal responsibility rests upon the teacher farther than that which arises from an inherent love for the cause, or personal regard for the pupils composing the class. Frequently the teacher is simply a passive agent who has assumed the duties because there was no other to fill a vacancy. Preparation is the last idea that rests upon the mind. The textbook is not even taken from the school-room, or if taken, remains unopened until the coming Sabbath morning, and is then barely glanced at, or perhaps, a few hurried moments are spent in "looking out" some of the answers. Systematic study, consecutive thought, conscientious attention, intelligent search, and a thorough knowledge of the lessons and practical teachings is but rarely known in the history of Sabbath-school teachers. To be sure, there are a few exceptions, some noble souls dotting our Sabbath schools like admiration points, teachers with a faith that makes the mind think and the head work, with a faith that induces exertion and sacrifice, who see in every opportunity a command to do with the whole soul. Such teachers are the salvation of our schools, they are not single personalities but a combined force, that move and preserve entire institutions.

An objection will no doubt be urged here, viz: that teachers have no time for this preparation. This objection has its origin

in indifference and supineness. Hours are weekly wasted, opportunities daily neglected, which, if improved, would carry teachers far ahead in all that pertains to method, clear conception, and a gratifying success in the noble work of religious instruction. Primary in importance in the essential work of preparation stands the home influence. Unless the pupils recognize the moulding influence of father or mother, the work of the teacher is a difficult, and, in some instances, an almost impossible one. How many pupils there are whose minds are naturally quick, whose mental perceptions flash like diamonds in the sunlight, whose moral aptitudes, like the power of gravitation, incline them to receive religious instruction, but neglected and overlooked, their natures run to weeds, and finding neglect at home and lack of intelligent interest in the Sabbath school, they finally come to look upon all religious culture as a mere formality, whose use is simply that of a moral police to be cast aside with increasing years and forgotten at their majority.

However much we may regret this view, it is lamentably true as a rule. The result is not because parents are indifferent so much as ignorant of the methods by which children should be early trained.

Let us now consider in what *true preparation* consists. In the first place it is maintained that all study, in order to interest or benefit the pupil, must be made attractive. It is but little better than time misspent to give a child a mental task to perform without giving him such assistance as shall make him to understand its meaning. Nineteen-twentieths of the lessons which Sabbath school pupils study, are merely memorized. Of their real nature they are profoundly ignorant, and unless parents interest themselves to explain and illustrate the lessons from week to week, or the teacher possesses the happy faculty of enlightening the pupil's mind, it is mockery to assign the tasks.

"But," says the teacher, "what shall I do, how must I begin?" First, *understand the lesson yourself*. Sidney Smith

says, "without study, no man can ever do anything with his understanding." Ascertain, if possible, the nature of the different minds you have under your charge. One scholar requires some pertinent illustration; another some beautiful, yet simple analogy to be flashed through the subject; another, perhaps, requires an easy argument, stories, figures that are fresh and easily comprehended. How many scholars there are who come to the Sabbath school, and, in their answers, mix words and ideas into one confused jumble. Here is an illustration. A few weeks since a teacher called the first lad in his class to recite his lesson. The lesson was an account of Abraham's journey to Canaan after he left Haran. Question. — "What is said of his journey?" Answer. — "They went forth to go into the land of Canaan, and into the land they came." The boy's answer was thus: "They came forth to go to Canada and into Canada they went." The little fellow doubtless supposed Abraham was a fugitive making his escape.

The next question — "What moral lesson does this suggest to us?" The answer was given in a like confused manner. We asked the meaning of the word moral; knew nothing of its import. Here it was necessary to illustrate the meaning by a simple story, which at once rendered the whole subject clear and interesting.

Children are exceedingly *literal* in their understanding, hence the most obvious explanation will be the most easily comprehended, and thus the idea contained will not be eclipsed but stand full-orbed before the gaze of the pupil.

Two reasons for the lack of real progress so apparent in our Sabbath schools, may be adduced. First, tasks are given without the appropriate incentive. Pleasure and acquirement should go hand in hand. The child knows nothing about the ultimate uses of knowledge, and unless the lesson is wreathed with some attractive beauty that the child appreciates, the lesson is a cold abstraction. No man while a child, ever had any just conception of the uses of knowledge as he is now applying it to the uses of daily life. Some one truly says that, "if possible,

pleasure should be made to flow like a sweet atmosphere around the early learner, and pain be kept beyond the association of ideas. You cannot open blossoms with a northeast storm. The buds of the hardiest plants will wait for the genial influences of the sun, though they perish while waiting." The second reason for this lack of true progress is *want of thoroughness*. This is a national failing. The tendency of the age is flight. We rush like comets unaffected by the great laws which govern all solid acquirement. Our children partake of this nervous desire to annihilate space. Books are "gone through" with, leaving but little more impression upon the mind than the keel of a cockle-boat upon the stream. The mind becomes chronically diseased, and all it takes is either thrown off or turns to water. The result is one of two effects, either the pupil becomes a merely superficial smatterer, forgetting to-morrow what is committed (not learned) to-day, or the mind is clogged with an unwieldy mass of facts which rest heavily upon the memory without informing the soul.

These are the intellectual prodigies which astonish admiring parents, blaze fitfully for a few years; but, strange to say, they are seldom or never heard of in the *real* drama of life. In "Miss Gilbert's Career" there is a character of this description so truthfully drawn that it is quoted here for the benefit of parents and teachers. We have all seen just such realities. "From his youngest childhood he had been forced into a receptive attitude and habit of mind. *Acquisition* from text-books had been the single work of his life. Use, demonstration, action, these he knew nothing of whatever. Words, forms, rules, processes—these he had gorged himself with; but he had been allowed no time for their digestion, and they had become in no way disciplinary of those powers which are the legitimate measure of every man's manhood. Of the questions that touch the heart and life of society, he knew nothing. Among students, measured by the standard of the college faculty, he was at home—the peer of his associates. In the life of the world he was lost. One had become an intellectual

pigmy on his advantages; the other an intellectual giant on his disadvantages."

What we need then, as an indispensable requisite to successful teaching and preparation, is *thoroughness*. Better one page in six months thoroughly understood, than whole volumes in six weeks that leave no impression. Make haste slowly, is the motto of the successful teacher. In thus hastily glancing at a few of the defects of our present methods, and suggesting some of the helps whereby true success may be realized, we are aware that the merely pointing out the path to be pursued, is only one step. Parents and teachers must be made to feel that upon them fastens an obligation of inexpressible magnitude and sacredness, and that utterly unworthy is that parent or teacher who eludes that duty by simply assenting to a set of approved rules, but puts forth no effort to incorporate them into the life. He who has written the most eloquently, and who in life labored most effectively in the cause of education in this community, truly says, "influences, imperceptible in childhood, work out more and more broadly into beauty or deformity, in after life. No unskilful hand should ever play upon a harp, where the *tones are left forever in the strings.*"

Let us feel then, that in this sacred work of preparation, we labor not for the hour, but for life and eternity, and that they who look to us for the highest of all instruction, will one day accuse us of a fearful neglect, or enwreath our names and memories with a never-dying gratitude.

THE ANGEL AND THE GOD OF WAR.—There is in a gallery of ancient paintings, a picture of Mars, the God of War, in a fierce and threatening attitude, as if about to rush forth to the work of destruction, while above him is an Angel holding him back with invisible hand. And so, kindness is the angel which, in our daily lives, tames down our passions, checks our bad purposes, and keeps us from deeds of violence. Happy they, above whom, from early life, this Angel keeps her gentle ministry.

WE GET MORE THAN WE EARN.

WHEN it is said, "Man receives a just reward for all his efforts," it is generally thought the whole truth is expressed concerning the results of well-doing. Even those of the human race that have a right to be called Christians, do not yet put the advantages of true action so highly as they ought. No sect or individual fully realizes how large and rich are the blessings which flow into the soul through complete obedience to all the laws of life. For in the kingdom of everlasting realities great measures of good are given for comparatively small services — *we get more than we earn.*

"At the Devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we earn with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking."

Human happiness is based in infinite goodness. Man had nothing to do with his existence before it was given, and not much until many years after. He did not create the world of natural beauty and music and luxury into which he was born. He does not make his powers of body and mind, nor decide their original strength and quality. It is not by his skill and work that vast realms of science spread out everywhere around his active mind, nor that his affectionate heart has its objects of love, and his religious soul its bread of heaven. It was not on account of the *merit* of humanity but of its *ignorance and sin* that Jesus left his father's bosom and came down to be the Saviour. Besides, God gives man ability to *appreciate* his mercies and to turn all his blessings to religious uses — power to be strong in his weakness, to resist temptation, to conquer his passions, to do all the works of the gospel and to rest in the serene atmosphere of trust. Yes, the Father has provided man with a nature which, moving in harmony with his laws, makes life into a psalm and sets it to the music of heaven,—an exalta-

tion so glorious that they who call it no more than simple pay or mere reward for true action, know nothing of the overflowing and boundless love of the universal Parent. They have never done their best and therefore are obliged to take the lesser good.

Christian thoughts and actions show the men and women who experience and do them, the eternal facts of the universe. For the highest souls the curtain which hangs between earth and heaven is lifted, and things invisible and eternal are brought near. They hear the songs which angels always sing, and look upon the ever smiling face of God. Ask those who know what *prayer* is, if all the sweet emotions and rich streams of life, which flow into the heart through this service, are entirely paid for by it. Inquire of such as understand the meaning of *worship*, if their elevation of character gained by this is nothing more than what they deserve for their attempts at praise. Question the private benefactor, if he supposes the condition of enjoyment in which he dwells, is one of his own formation, or, into which, unaided, he has lifted himself. Let apostles and martyrs and philanthropists answer, whether or not every duty done brought heaven more near, and gemmed the firmament of their being with stars of glory, which came with surprising light from above.

Blessed is the Creator of the material and spiritual universe! Oh, blessed forever the name of the God and Father of humanity, who has so filled his store-house, arranged his mines and prepared his palaces, that "every one that *asketh*, receiveth; and he that *seeketh*, findeth; and to him that *knocketh*, it shall be opened!"

But while man receives great good for small service, the reader should know that the small service is as essential to the enjoyment of the great good as any law of life can render it. Something must be done that anything may be enjoyed, as surely as if man had to do everything for himself. We must all cheerfully accept *our part* of life's work or we cannot comprehend *God's part*. We must *open our eyes*, or we cannot see

on what we stand, nor behold the great galleries around us. We must bow our heads and *listen*, or we cannot hear the music of God's grand cathedral, nor interpret its tones. We must *taste* at the fountain of knowledge, if we are to know ; and we must let the entreating Saviour into our hearts, if we are to feel. "Ask, and it shall be *given you* ; seek, and ye shall *find* ; knock, and it shall be *opened unto you*."

RULES FOR HOME EDUCATION.—The following rules are worthy of being printed in letters of gold, and being placed in a conspicuous position in every household :

1. From your children's earliest infancy, inculcate the necessity of strict and instant obedience.
2. Quiet firmness with gentleness. Let your children always understand that you mean what you say.
3. Never promise them anything unless you are sure you can give them what you promise.
4. If you tell a child to do anything, show him how to do it, and see that it is done.
5. Always punish your children for wilfully disobeying you, but never punish them in anger.
6. Never let them perceive that they can vex you, or make you lose your self-command.
7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.
8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment should the fault be renewed.
9. Never give children anything because they cry for it.
10. On no account allow them to do at one time what you have forbidden, under the like circumstances, at another.
11. Accustom them to make their little recitals the perfect truth.
12. Never allow tale-bearing.

13. Teach them that self-denial, not self-indulgence, is the appointed and sure method of securing happiness.

There is much that is admirable in the education of Japanese children. The parents educate their children with great care. They are not forever bawling in their ears, and they never use them roughly. When they cry they show a wonderful patience in quieting them, knowing well that young children are not of an age to profit by reprimands. This method succeeds so well that Japanese children, ten or twelve years old, behave with all the discretion and propriety of grown people. They are not sent to school till they are seven or eight years old, and then they are not forced to study things for which they have no inclination.

THINK MUCH ON GOD.

HAVE you a quiet home, where life's blessings summon you to constant gratitude? As you enter that home at evening, or welcome to it a weary father, brother or husband, does the meeting call up the thankful "To thee, my Father, I owe it?" Or have you experienced deep sorrow, and has the right hand of the Lord upheld and strengthened you, even in that dark and troublous path?

Has He enabled you to resist temptation? and can you, as in memory you retrace the voyage so far forth, see where His providence has interposed to shield from impending ill — from, it may be, a life worse than worthless to human kind? Yes. And you are happy in believing that in all the experiences of life, whether welcome or otherwise, it is a loving Father who dispenses. You feel that He is merciful beyond even our sin, — that he knows our joys and griefs, and hears evermore each moaning and each thanksgiving.

If such your confidence, you are indeed blest. How happy and how strong! "Freely thou hast received; freely give." Impart these views of God to the opening minds that each

Sabbath meet you to receive instruction. Show them His dealings with men. To their quick vision, give such perception of the perfection and loveliness of His works, as shall lead their young souls to bow before the evidence of a wisdom, a power, a goodness outreaching their highest conceptions. Strive to raise them—O, what if you could raise them—to that plane of observation from which all objects and events, familiar as well as new, should start within them the reverent echo “God!” What a priceless gift this would be! a wand of more than magic power, transforming forest and meadow, dell, crag, river and sounding sea, the morning dawn and the mysterious night, into holy mirrors where God is reflected to the sympathetic soul.

Who doubts that if the thought of God can be made thus habitual, while at the same time the written testimony of his saving love is brought home to the attention, a foundation will be laid broad enough and deep enough for the noblest and loveliest superstructure of Christian character?

Consider for a moment. Whence are the issues of life? From the heart. Now of what are we more fully persuaded, than that the only really good, really successful life is, *must* be, an outgrowth from the habitual recognition of him who has said, “Son, *give me thine heart?*” Do you say, “This is a kind of Sabbath-day persuasion—at best, a conviction of the understanding?” But, we are striving to do good. And do we consent that this intellectual conviction shall remain such, and no more? We must first *be* good. To this end God must be much in our thoughts. Busy indeed we may be, ought to be. But grant that in the routine of daily waking and planning, and toiling, getting and spending, we succeed in adding to our possessions—whether they be stocks, friends, fame, or triumphs of intellect,—are we with affections centered all in transient goods, to be content, while the soul takes no lessons from the Divine Teacher?

Difficult lessons there are to be learned. Am I willing to apply myself to the task? willing to watch and labor and pray,

that I may be purified from all that is unbecoming a child of God? Am I resolved to rise out of my wo-begotten self-love into the pure atmosphere of the Divine Life?

Thus resolving, what can be more helpful than seeking to realize God's presence, to meditate his love, and thus imbue our souls with the irresistible power of faith in Him who alone can crown our labor with a blessing?

OFFICE OF IMPULSE.

IMPULSE has its place. It has a high office. *Bad* impulse in children, and in men and women, gives us a glimpse of what perhaps would else remain hidden; as lightning shows us the gloom of night. And *good* impulse in children, and in men and women, is a gleam from some inner chamber of light. It is often like a gush of sunshine through a cloud—a revelation of the flood of truth and love that wait to break through all the darkness of passion and selfishness in the nature.

Is it not well, then, that bad impulses are possible, since it is their office to show the evil which must be *known* before it can be *denied*?

We are taught that a soul neither knows what it is, nor what it has till it is tempted. Temptation reveals the soul's weakness and its strength. It is the arch-falsehood that finds us all out, shows us where the thin places in the nature are, and how slight a touch will break through the veil which hangs over our merely natural goodness.

So impulse uncovers the life. Bad impulse as well as good. One is the breath of the volcano telling of interior fires; the other, a summer wind which speaks of hidden bloom and fragrance.

Is it not best to know if there are fires pent up within us, and if there is a latent goodness, that we may quench the one, and nurse into life the other?

RIGHT TRAINING.

CHILDREN feel impressions and are acted upon by unknown forces, and like adults are thus stimulated to rash endeavor, or prompted to worthy effort. In this view it is highly important that they should be *trained* to duty, not coaxed by promise of reward, nor led to obey by unwise inducements. The Sunday school and domestic influence should be guardedly exerted upon the child. The parent may lead a child by bad example, or by wrong incentives to duty, into habits life-long in their pernicious effects. Far too often the boy rises to manhood the copy of an unfortunate father. The son has bad habits, they are but the crop from the seed sown by an indifferent or thoughtless parent. Is he wayward, passionate, irreverent, or profane? His father was the same. So, too, of the girl. The mother was a fashion seeker, or frivolous, or bold, not most happy at home, extravagant, not truly accomplished. The daughter now is seen to be very like her mother.

Sow to the child's study a frivolous example, or an aimless life, and you will reap a sorrowful harvest. Parents must have the confidence of their children. If the child has secrets to impart to any one, they should instinctively lay them upon the mother's ear. If the boy is in doubt how to act at any time, he should naturally, without restraint or diffidence, take counsel of his father. Has he taken a misstep in any direction, then from desire not less than by force of habit, should he reveal it to his parents. Too often do youth just at the critical age seek confidence outside the home circle, and find themselves the victims of misplaced confidence and of unprincipled persons, and it is evident that the parent is chiefly at fault. Home is not made the pleasantest of places during the early days of life, and an implicit trust in parents is not the practice which has ripened into blessed fruits. It is in this direction that the attention of Sabbath school teachers should be pointedly directed. If they would secure the result aimed at by them in accepting their self-imposed mission, they must, above all things, have the esteem and

confidence of the pupil. Notice the teachers who exercise the best influence over the class and you will find that the pupils have implicit confidence in their teacher, and that the teacher has a hold on the pupils' hearts.

How has this been reached? By an exhibition to the pupils on all occasions of a deep regard for their every welfare. It is not the best informed, intellectually, of teachers who are the most successful, but those who have the most tact and imperceptibly lead the pupils to confide in them, because they evince a love for them and an interest in their happiness. In the school something more is done than to hear the answers to the stated lesson, and to keep the pupils in order. During the entire service-time of the school, there are no unoccupied moments, but at the end of each session it is evident that too little time is granted for the school. By effort and tact the teacher has gathered the pupils around and so interested them, that the hour has, at least *to them*, seemed very short. All do not have this tact, but a great many more than exhibit it. It is all important that the pupils should feel that the teacher regards them when absent from the class. Evince an interest in their daily life. Acquaint yourself with the family, and do not allow yourself to be a stranger to their homes. If daily religious duties are inculcated, and they should be, it is well to know of their performance or otherwise, by constant inquiry. In a few words; only by diligent, repeated attention, and a marked interest in their behalf, can the teacher succeed in gaining that love and confidence which opens the way to the reception of any religious influence upon their lives.

“LOVE,” says South, in one of his sermons, “is like a painter, who, being about to draw the portrait of a friend having a blemish in one eye, would draw only the other side of the face.” How many are there who, in their judgments of others, are not actuated by love, and seem ever anxious to draw the blemished eye; to discover and disclose, in their worst aspect, faults and deformities. Let us rather be guided, in our estimates, by love; imitate, in our characterizations of others, the true-hearted painter.

NATURE'S STILL HOUR.

THERE is no lesson which, in this material and fast age, is so difficult to learn and carry into practice, as that of our need of the *still hour* of reflection, self-thought, and higher communion. And with a pertinency only equalled by the demand for it, does nature enforce this lesson. She has frequent and impressive pauses, when silence reigns, and her mystic spirit seems wrapt in serious meditation. At times she evinces a *still hour* so strange, that it leads us to conclude that her soul is lifted into a state of awe; for certainly it is a stillness that lifts ours into that degree of emotion. It may *chance* occur at mid-day in mid-summer, when the meridian sun has driven the farmer from his field, and the herds have sought their shady retreats, and the birds have laid aside their harps, and the breezes are lulled into a temporary sleep, and the smoky atmosphere settles down upon the hills. *Then* silence reigns. But more completely so, perhaps, when the evening comes, and the stars look down from their serene distances and noiseless courses, with mild gaze upon us, and the earth, shrouded from our sight, seems as if withdrawn for secret worship and solitary musing. Silence how impressive! Nature's daily season of devotion, let us name it. And does not man need such also? Should he not make for himself the still hour, that his higher nature may find needed exercise, that he may search and know himself, and that his God, worthy of all remembrance and affection, may have his best and holiest thoughts?

But nature has also occasional and special pauses, aside from her still hours of each day, — as if she would seek some needed preparation against approaching exigencies. Before the arrival of the storm, while yet the clouds are lowering and the gloom is increasing; and especially before the arrival of the thunder storm, is a strange hush, a mysterious pause perceptible. For a little time, all is still. Nature seems to catch a moment for meditation and outfit against the approaching tribulation! She seems to covet submission, in view of the coming tempest and

trial, and to this end chooses the wisest means — a season of prayer and thoughtfulness! O how much does man need, also, the special preparation here suggested and the still hour that yields it, for do not the storms of affliction sweep over him, sometimes with slow movement and sometimes with wild and desolating fury? Is he not summoned under the darkness, called to bow his head, as the trees and the grass, beneath afflictive dispensations? May it not have been, by reason of this suggestive ceremony of nature, that David was led to exclaim, — “Deliver my soul, O Lord, for the floods do threaten, the waters they come in upon me?” Yes! child of Nature’s Ruler, ye, too, need to pause in view of your trial-hour, and ponder and pray, that ye may be ready! Let not the storms of life be thoughtlessly met, for then shall their oppressive force come with redoubled intensity! Cry out of the depths for strength, look up to the hills whence cometh your help, — and so shall the darkness be illumined with beams of celestial light, and tribulation work thy spirits good!

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THE DUTIES OF TO-DAY.

WE live in turbulent times. Our communities which but an hour ago were intent upon the arts of peace, secure in conscious strength, satisfied with guaranteed liberties, content with rulers and laws, have been suddenly aroused from their quiet and transformed into communities of soldiers. The quiet pursuits of peaceful times are arrested in their progress; our citizens find their laws trampled upon, their rulers defied, their strength doubted, their liberties endangered, and so for the establishment of authority and the defence of right, they leave the counting-room and the work-shop, the study and the farm, and arm for the war. Our streets echo with the tramp of regiments of soldiers, and our cities are turned into camps. A feverish excitement surrounds us,—rumors of troubles and dangers fill the air — every day in its turn brings to light some new treason,

some fresh rebellious scheme, and thus adds fuel to the flame. The condition of affairs is without a parallel. Our position is terribly novel and unexpected, one which will test the truth of our theories, the honesty of our religious professions, the strength of our integrity.

Thrown thus upon a new experience, it is proper for us to consider what is our duty as Christians, what our course as members of religious organizations, as workers in moral movements, as Sabbath school teachers. Nor does the question come to us merely as professional Christians. Sound patriotism demands of us the same consideration, for this is no narrow selfish feeling, no simple pride of birth, no mean attachment to existing things, but rather a love of country which seeks the best and highest interest of our native land, and one therefore which must be based on Christian character.

What then is our duty as Christian patriots. In the first place, it must be conceded on every hand that the excitement and fever of the moment is not without cause. It is not the effervescence of a passionate populace maddened by restraint and eager for plunder. It is rather the indignation of an outraged people. A sneaking conspiracy has this hour culminated in gigantic treason, and they who a few days since were trusted countrymen, standing with us on the rostrum and in the council chamber, discussing public policy, to-day rise against us the self-appointed assassins of our liberties. Men are right in feeling bitterly the treachery of old associates and countrymen, in being indignant at the insults heaped upon our government and flag, in being aroused by the robberies on land and on the sea, which have already marked the outbreak of rebellion, in being alarmed at the despotic sway of threatened mob law and military power. The question then, is not to be answered by a statement, that we are to check all public expression of feeling, to discountenance all interest in the passing events of the day, and to seek to paralyze the power which is now gathering in all its majesty for the preservation of our liberties.

We would rather answer, that it is our part to temper the

indignation of the people, and by judicious conduct and conversation to so direct it as to keep men within the bounds of reason and justice. The hour has its peculiar dangers, which should be avoided, its temptations which should be overcome, and it is our duty to carefully study these so as to counteract their baneful influences.

One great danger, is the overshadowing effect of the great excitement. Its engrossing nature, crushing out as it does everything save thought and discussion of its own causes and progress. We forget our ordinary duties which have just as much claim upon us as in more peaceful times. We neglect the church and permit our efforts in every moral movement to be feeble, or to cease altogether. Other dangers come from our not keeping in view the proper motives of action. Starting from a conviction of duty with the intention of preserving our rights, we are apt to lose sight of our original landmarks, and to substitute vengeance for just indignation, and hatred where Christian charity would have pity, thus permitting the events and experiences of the present to degrade us, when they should rather make us more attached to the ways of virtue and more zealous in its behalf. Other dangers still, come from the universal prevalence of a military spirit which brings with it always an attendant train of evils. There is something about a military feeling like that now raging which seems unfavorable to Christian attainment. The very fact that the soldier is the embodiment of force, that his duties may require of him a stern disregard of the lives and sufferings of others, is thought to demand of those who rush to arms, a kind of recklessness which is out of harmony with Christian character. There is, too, accompanying it a certain restlessness and morbid love of excitement which, aided by stimulants, tends to a disregard of good order and wholesome law.

To meet these dangers we have ample means at our disposal if we but use them aright. Let us keep our "peace establishment" in active service, and whilst we bid the soldiers who go bravely forth in defence of the right, God-speed, let us also continue our

efforts for the moral culture of the people—let us labor on undismayed in our churches, our Sabbath schools, our unions, and associations. In short, let us beware of being victims of any spiritual paralysis, and we need not fear for the future. There will be no danger then, that excitement will run into anarchy, and domestic troubles cap the climax of our public misfortunes.

Be active then, Teachers, in your sphere of labor—you should find in the events of the present new incentives to labor, new occasion to be zealous in your work. Make of your pupils Christian patriots, and the coming generation will not by its infidelity to the cause of justice and truth, wander as has this into trouble, out of which the only escape may be by the strong arm of military power.

HYMN.

[Translated from the French.]

I WOULD love thee, God and Father !

My Redeemer, and my King !

I would love thee ; for without thee,

Life is but a bitter thing.

I would love thee, full of kindness,

Thou who first show'dst love for me,

I would love thee, my protector ;

I for refuge flee to thee.

I would love thee ; ev'ry blessing

Flows to me from out thy throne ;

I would love thee — he who loves thee

Never feels himself alone.

I would love thee. Look upon me,

Ever guide me by thine eye ;

I would love thee ; if not nourish'd

By thy love, my soul would die.

I would love thee ; may thy brightness

Dazzle my rejoicing eyes !

I would love thee ; may thy goodness

Watch from heaven o'er all I prize.

I would love thee — thee my refuge,
While the evil days increase ;
I would love thee ; thee I seek for,
Thou exhaustless source of peace.

I would love thee ; I have vow'd it ;
On thy love my heart is set ;
While I love thee, I will never
The Redeemer's blood forget.

FIRST UNIVERSALIST SUNDAY SCHOOL, BOSTON.

THE idea of presenting brief historical sketches of the older schools connected with the denomination so well put into practice in the last number, is indeed an appropriate one. We feel assured that our readers will be pleased with a sketch of the history of our oldest school, one among the oldest Sunday schools of the country—that connected with the First Society in Boston.

This school was in operation during a part of the ministry of Rev. Paul Dean, who was settled in 1813, and continued pastor of the Society till 1823. As there were no records kept of the school, all in the line of detail, is quite indefinite. It was probably first organized in 1817. The number connected with it is unknown. At that early period, Sunday schools were not in general favor, either with Universalists or other bodies of Christians. Their real value had not been discovered by the community, nor were they generally appreciated by even the clergy.

The school was small compared with the large congregation then worshipping in the commodious old church, and as we have heard Mr. Dean remark, “did not thrive because of a lack of interest on the part of the people in it.” Small though it was, it nevertheless had note, and doubtless did much good. We have heard that venerable Christian—the late Rev. Dr. Sharp—say, that “it was in his memory as among the earliest of such institutions.”

In 1823 Mr. Dean was called to the charge of the Bulfinch-street church, and the school was transplanted to that place.

From 1823 to the commencement of the summer of 1827, there was no Sunday school connected with the First Society. At this time a few devout and earnest women with the then pastor, Rev. Sebastian Streeter, who was settled in 1824, met in the *old vestry* (a place held in sacred remembrance by the older members of the society) to re-organize the school. A most noble object. The undertaking succeeded, and Miss Hannah Sargent was the chosen superintendent. This lady is now living in Boston, and in old age may look back upon this work of her early years with great cause for gratitude. From 1827 to the present time, the school has been in constant and successful operation. Teachers may be counted by hundreds, and pupils by thousands, who have gathered under this blessed organization to seek or to impart religious instruction. There were in its early days obstacles to overcome and prejudices to be lived down, but by earnest prayerful effort, the work gained and found favor. From this first seed has sprung a forest. Contrast that small beginning with the great throng of children, pupils and pastors, present at the Tremont Temple meetings held during anniversary weeks, and consider that these grand gatherings are only representative meetings of but a dozen schools, and as you find scattered widely over the land those who were formerly members of this old school, now working in the Master's vineyard, it may be well said that it has brought forth good fruit to the glory of God and has done not a little to advance Christ's kingdom on earth.

Teachers' meetings were instituted here over a quarter of a century since, and have been regularly held, monthly.

Among the cherished recollections of those who have been connected with the school, is that of association with the venerable pastor, Father Streeter. He has always manifested a deep interest in the school, and has been, until quite recently, a faithful attendant upon its teachers' meetings. Almost always present he has ever evinced a lively interest in the success of

the school and in the welfare of its teachers. His pleasure it was to lead in devout prayer, to counsel with affectionate consideration for the opinion of others, his co-workers, and to make happy the hours passed in his presence, by his unaffected kindness and simplicity of manner. Now that old age is upon him with its infirmities, and he stands ready to pass on to his Master, it is fitting to utter this word of grateful remembrance of his service, ask a Father's blessed care for him, that his few remaining days may be peaceful and happy.

It would not be proper to enter into a detailed statement of the varying history of the school, or to speak other than generally of its many faithful teachers and pastors. But it may be said with truth that no school has had more earnest and faithful laborers. As associates to the venerable pastor, Revs. Sumner Ellis and N. M. Gaylord, the former now of Lynn, Mass., and the latter of Brooklyn, N. Y., were ever ready to coöperate with the teachers in their good work.

As superintendents, Leander Streeter succeeded Miss Sargent. He was followed in order by Messrs. Luke Rogers, Charles F. Eaton, Isaiah A. Rich, John Snelling, Samuel P. Ridler, E. C. Tillson, Mathias Rich, William Marble, and again by the present devoted friend of the cause, Samuel P. Ridler.

The school was, at the time of erecting the present church, one of the largest in the State, containing over 450 pupils and teachers, and at that time 1839, doubtless was as efficiently organized and carried on as successfully as any. But great changes have taken place, and very many causes have operated of late to reduce its numerical strength. Chiefly, however, this is to be accounted for, in the removal of families, and an almost entire change in the population in the north part of the city, where the church is located. Nearly all of the Protestant churches are subject to this change, and it is telling very perceptibly upon their societies and schools. At present, the school has about 160 pupils and teachers. For its size and opportunities it is doing a good work. Far may the day be distant when this school shall cease, even if the society is

obliged to yield to unfavorable influences, and sell the church, as is contemplated. We trust that in such an event the handsome surplus of means which would result to the Society might be placed in the hands of trustees, as the foundation of a *mission fund* for the maintaining of schools and preaching among the humbler classes of the city. It would be amply large to yield an income adequate to continuing this Sunday school and preaching a portion of the time, in some convenient hall. No better work can be done with whatever may be left of the contributions of the fathers and mothers — the earnest ones of the past — than to found such an enterprise. Should the fund become inadequate, it will be easy to find friends to aid the cause, and the school can fulfil a duty greatly needed. Let the school continue at any rate — let all of our churches feel an interest in it, so that in coming time, the influence exerted in other days by Murray, and Streeter, and the fathers and mothers of the Universalist Church in this old quarter of the city, may be continued by their descendants, for the spreading of the Master's kingdom of love amongst men.

PARENTAL TEACHING. — If parents would not trust a child upon the back of a wild horse without a bit or bridle, let them not permit him to go forth unskilled in self-government. If a child is passionate, teach him by gentle means to curb his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity. If he is sulky charm him out of it by frankness and good humor. If he is indolent, accustom him to exertion, and train him so as to perform even onerous duties with alacrity. If pride comes in to make his obedience reluctant, subdue him by council or discipline. In short, give your children the habit of overcoming their besetting sins. Let them acquire from experience that confidence in themselves which gives security to the practised horseman, even on the back of a high-strung steed, and they will triumph over the difficulties and dangers which beset them in the path of life.

KINDNESS TO THE LITTLE ONES.

[A child, when asked why a certain tree grew crooked, replied, "Somebody trod upon it, I suppose, when it was little."]

HE who checks a child with terror,
Stops its play, and stills its song,
Not alone commits an error,
But a great and moral wrong.

Give it play, and never fear it;
Active life is no defect;
Never, never break its spirit,
Curb it—only to direct.

Would thou stop the flowing river,
Thinking it would cease to flow?
Onward it must flow forever—
BETTER TEACH IT WHERE TO GO.

THE UNION CONFERENCE holden at Cambridgeport, on Sunday evening, April 21, was quite well attended, though there seemed to be fewer schools represented than at the last two or three meetings. The topic presented was:—"The relations between Churches, Societies and the Sunday School, and the obligations of each to the other."

The opening remarks were made by the pastor of the Cambridgeport Society, Rev. C. A. SKINNER, who was followed by Bro. E. A. SMITH, Rev. C. R. MOOR, Rev. H. C. LEONARD of Maine, Rev. W. H. WAGGONER of Pennsylvania, and J. D. W. JOY of Boston.

The remarks of the different speakers were directed mainly to the point that the interests of Society, Church, and Sabbath school, should be one and the same. Their relations should be so intimate, that but one thought, one spirit should animate them all. Together they make the working forces of a parish, and as such, must be in direct harmony, if success is desired. There are then, mutual obligations resting upon Church, Society, and School, and he was the most faithful in either department who had the most care and thought for all. Mingling with admonitions of parish duties, came from some of the speakers, thoughts relative to present national affairs. It could scarcely be otherwise. The service closed a Sunday such as New England seldom sees. Boston and its suburbs from early morn, were in a constant fever of excitement. The whole public mind was intent upon the events of the day, and sternly disciplined indeed must he be, who could ignore altogether the duties and the lessons of the times.

The meeting, we trust, left behind it impressions which will outlast the stormy present, convictions which shall serve to make our teachers more generally church members, more thorough parish workers, for far on in the future stretches the path of Christian duty, through parish organization and society instrumentalities.

GENERAL EXERCISES FOR SUNDAY SCHOOLS.

It is the wish of the editor to call the attention of those interested in Sunday schools to the great importance of general exercises. We are convinced that too much attention is given to the class recitations, and very much too little to the singing, repetition of psalms and prayers and lessons for the whole school, as in Bro. Miner's book, which constitute the general exercises to which reference is made. An experience of several years has shown that the time for engaging in the singing, and other general exercises, is put off as long as possible. The teacher of the Bible-class wishes to dwell a little longer on his chapter, and teachers with "question-books" are dreading the superintendent's bell, because the end of the section has not been reached. There results, therefore, too often a hasty repetition of prayer and psalm, an omission of stanzas in the hymn.

But, fellow teachers, we believe that the Sunday school accomplishes its best work through the general exercises. The lessons of the class are needed. The love for teachers is beneficial. But the love for the Sunday school is produced not chiefly by interest in class-lessons or love for teacher. Our little ones need the presence of the many to inspire them with joyful feelings in the school-room just as we older ones require the presence of the great congregation. The familiar hymn sung by many voices has power to evoke thrills of emotion which the music of the few cannot create. The united supplications have influence which the single petition cannot possess. Think of it a moment. The many scholars, the hymns, the prayers, the psalms repeated in concert, make the charm of the Sunday school! And then we are to consider the necessary limitations to the class recitations. They must be comparatively brief. They require accomplished or, at all events, earnest teachers to make them interesting. They are interfered with very disastrously by the necessary absence of teachers. If we depend on these class recitations to make

children attached to the school, we shall fail to accomplish our purpose. We find it true that many children leave school because the lessons are not interesting, and these could be retained if the general exercises were so lengthy as displace the dissatisfaction of the class lesson by the joy of engaging in the inspiring responses and singing of the whole school.

So much have we been impressed with the importance of these exercises, that were it not for the loss of good influence upon teachers resulting from their efforts to teach, we should be glad to have the whole time of the Sunday school employed in repeating passages of scripture, listening to brief expositions from the superintendent, praying, chanting and singing. Of course, our readers will at once have difficulties in the way of executing such a plan suggested to their minds, but we believe there are none which cannot easily be obviated. For the present, however, on account of the objection just presented, we do not urge the giving up of our present system. But we do call for greater time to be devoted to our general exercises. *Fully one-half* of the time ought to be given, and we should be glad to have two-thirds. We believe that in earnestly commending these general exercises, we are doing a needed work. We feel that the heeding of our suggestion will do more good than we are at first inclined to suppose possible. Our Union meetings are the occasions for discussion of various plans for giving greater efficiency to the Sunday school. We are continually hearing of the need of preparation, of the lack of male teachers, of the loss of pupils as they reach the years of young manhood and young womanhood. Let a discussion be held upon the present subject of writing. Let the circumstances of the schools be fully considered. Our many talks do not bring very many male teachers to join us. Our efforts, so far, have not retained our older scholars. We believe, however, that the discussion of our subject will elicit the truth that we absolutely require longer time for our general exercises. We believe that it will be seen that we can do our great work with a few teachers, and that our older scholars will love the school for its litany and

hymns, just as Episcopalians love and attend their church for the sake of their liturgical service. We find ourselves hampered with a pen in hand. We would be glad to stand face to face with our friends that the spoken word might accomplish, haply, what the written one may fail to do. We ask our friends, the superintendents, to ponder the subject; to question the children so as to learn in what is the secret of attraction to the school; to note the vivacity with which pupils will engage in general exercise. Above all we ask that the few objections may not be allowed to outweigh the many advantages of having

MORE TIME FOR GENERAL EXERCISES.

FROM AURORA LEIGH.

At last, because the time was ripe
I chanced upon the poets.

As the earth
Plunges in fury, when the internal fires
Have reached and pricked her heart, and throwing flat
The marts and temples, the triumphal gates
And towers of observation, clears herself
To elemental freedom — thus, my soul
At poetry's divine first finger touch,
Let go conventions and sprang up surprised,
Convicted of the great eternities
Before two worlds !

What's this, Aurora Leigh,
You write so of the poets and not laugh ?
Those virtuous liars, dreamers after dark,
Exaggerators of the sun and moon,
And soothsayers in a tea-cup ?

I write so
Of the only truth tellers, now left to God —
The only speakers of essential truth,
Opposed to relative, comparative,
And temporal truths ; the only holders by
His sun-skirts, through conventional grey glooms ;
The only teachers who instruct mankind.
From just a shadow on a charnel wall

To find man's veritable stature out,
Erect, sublime — the measure of a man
And that's the measure of an angel says
The apostle. Ay, and while your common men
Build pyramids, gauge railroads, reign, reap, dine
And dust the flaunty carpet of the world
For kings to walk on, or our senators,
The poet suddenly will catch them up
With his voice like a thunder. . . This is soul,
This is life, this word is being said in Heaven,
Here's God down on us; 'what are you about?'
How all those workers start amid their work,
Look around, look up, and feel, a moment's space,
That carpet dusting, though a pretty trade,
Is not the imperative work after all. *E. B. Browning.*

SERENITY — THE CONDITION OF SATISFYING OUR SOULS.

To satisfy our souls; to give them the bread of which the Bible speaks; to expend labor which gives joy, we must lead lives serene. There is a calm, sweet life very possible to us all which alone can satisfy our souls. It is to be found in richest homes, and in those of ordinary comfort. It is in England's palaces, and in American dwellings. Wherever biting poverty comes, or wherever all the time spared from sleep must be employed to earn enough to live, as in many houses where seamstresses stitch and cobblers bend above their work, it is not found; but of these exceptional cases we need not think, considering for a moment, however, that many a weary worker whose lot seems so sad, and is so sad in outward conditions, has a soul's satisfaction of which we do not know, as she thinks of a place where the angels are not stitching, and the beloved for her hold out heavenly robes lustrous and everlasting.

In the homes where this serene life is found, we discover that its conditions are in family affection, love of literature, art and

music, wise participation in social enjoyments, and deep and calm religion. Our souls are satisfied in the love of our companions. The smile, the word, the healthy look, the quiet act of these dear ones refresh us, and give us peace that is deeply satisfying. From labor coming, from vexatious plans, from buying of that which was not bread and from labor that did not satisfy,* we enter the charmed circle of our beloved, and live new life full of joy ineffable. Yes, ineffable, unspeakable, for no syllable yet, though poets have striven long, has expressed in full the joy of loving. What though anxiety comes at times, and we are pained occasionally? In these loves we get that which is bread for the soul, we can lead lives serene, we find labor satisfying.

In the enjoyment of our books, pictures and music, we can satisfy our souls. Ah! how great is the toil, and how feverish the efforts of men in the world of trade or politics who strive to acquire great means or to win a place and name. They do not buy bread, they do not expend labor to satisfy, and as we see the home where the family gathers with the rich volumes of the day in hand, where the pictures glow in the brilliant light, and music has such a soothing sound, what a contrast that is of the hurrying world of money getting, and the rude one of politics. Make all the necessary qualifications as you read, for of course we must enter both worlds of trade and politics, and in these we must toil, but we should remember that not in these do we satisfy our souls save as our efforts there influence our homes. With all that literature, art and music give, we can lead this life serene. The page shall give us joy in whatever estate we may be, if we will but use our privilege well so that we shall need no change of outward condition. The engraving or the painting shall give us joy as deep as that which might come if we stood at Shakspeare's grave, or beheld sweet Florence with its circling hills. The song or symphony shall ravish our souls as profoundly in our little home, if we will, as on the floors of heavenly temples. You read of diamond weddings and royal balls. You know of costly

* "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?"—ISAIAH.

parties in palatial buildings and of visiting in pomp of livery and harness. But not in these, not in these is the soul satisfied because of outward conditions only. Beautiful things we may rightly crave, and to see our beloved adorned and our houses splendid gives us pleasure naturally — we shall refuse no costly house and no carriage, velvet lined — but unless in these places, or with these things, the soul finds bread in a quiet way — no nervous excitement of display, no selfish delight of ownership, no over great anxiety of superintendence, — these are poor indeed to meet the soul's great needs.

In wise participation of social enjoyments our souls are fed. To have a large circle of friends surely is not the true way of satisfying our souls. We become at one with friends by degrees, and then freedom of outpouring thoughts, strengthening ties of sympathy can come only as we meet often, and in the full abandonment of intimacy. A public man is to be pitied in having so many friends. We need not laugh at the fashionable friendships of the world, although there is something very provocative of mirth in the sight of a morning call whose gamut of talk begins with the weather and ends shortly with "Do call and see me!" There is more at which to laugh than to weep. O! the pooriness of such visiting to one who knows the joys of a full tried friendship; of speaking platitudes when the heart might pour out its floods of feeling into the words pronounced; of contentment with formality when souls might be helped by one another. This visiting belongs to the blaze of fashionable, whirling life. In the gathering of the few friends, paying of course due deference to our social duties of seeing occasionally those whom we cannot admit to our intimacy, we satisfy our souls. This involves the leading of a serene life, for in all the exaltation of feeling and in all the gayety there is still what is meant by serenity—peace, satisfaction, the absence of desire for change of outward circumstances. Then as we greet the familiar face and hear the familiar voice, our feelings gently move; we are not mere hand shaking machines; our grasp is hearty and the blood within the hand has a quicker movement.

Then as we talk of our affairs, of old friends, of men, of books, there is a serene refreshing of the soul.

In the enjoyment of a deep, calm religion do we satisfy our soul. Let us sum up religion to be a consciousness of dependence on God and a rejoicing in it. The word calm is used since it is believed that our souls are best fed in calmness. We get most good from our material bread when we partake quietly, in no hurry of the restaurant, in no disputing of the excited group, and so we get most benefit from religion as we are serene enjoyers. There are some men who would not be called religious men by the dominant churches, and yet are truly sanctified. They may have no stated form of service for the household, but they have their solemn thoughts of God and destiny in their quiet hours, and their silent giving of thanks for His mercies. They pray for guidance, and they try to do to others as they would be done by. With no noisy statements of love for church, they are steadfast upholders, and with no voice for conference or prayer meeting, they ponder every word of spiritual truth which they hear. They seem to us to be worthier copying than many a noisy religionist, ejaculatory in the church service, and loud mouthed in the prayer meeting. We may improve upon their example in adding the set form which commends itself to our regard, but we are to be quiet lovers of religion if we would satisfy our souls. There is some use in "the dim religious light" so contemned by many. There is noble ground of objection to much of the clamor of some religious services. They who have the deepest love of religion seek the quiet sanctuary as well as the still haunt of Nature, and want no invasion of their souls by thundering hallelujahs and stentorian appeals. Of course serenity in religious services may be carried too far. We do not want sleepiness, but a calm which covers responsive and unfathomable emotions. We do not want monotone in the pulpit, but the cadences of gentle, and the volume of earnest surging feelings. A Channing wins where a Spurgeon only frightens. Oh! in the holiest moments of our lives we are serene. When we have sat down in our rooms, influenced by the stars upon which we

have looked and by the deeds which we recall, we have a peace that passeth understanding as we adore God and form anew our resolutions for the future. Peace comes upon us as we think of our dead; peace comes as we think of the loveliness and majesty of the character of the Master; peace comes as we think that one day we shall rejoin them and meet with him. And the longings for a holier, manlier life result at last in a serene, steady purpose which makes us religious men, which satisfies our souls as much as ever in earth they can be, while perfection is yet unreachd, and the glories of the hereafter yet unseen.

A TRUE HYMN.

MY Joy, my Life, my Crown!
 My heart was meaning all the day,
 Somewhat it fain would say;
 And still it runneth, mutt'ring, up and down,
 With only this, my Joy, my Light, my Crown!

Yet slight not these few words;
 If truly said, they may take part
 Among the best in art.
 The finenesse which a hymne or psalme affords
 Is, when the soul unto the lines accords.

He who craves all the minde,
 And all the soul, and strength, and time,
 If the words onely ryme,
 Justly complains, that somewhat is behinde
 To make his verse, or write a hymne in kinde.

Whereas if th' heart be moved,
 Although the verse be somewhat scant,
 God doth supplie the want.
 As when th' heart says (sighing to be approved)
 O, could I love! and stops; God writeth, Loved.

"Quaint" George Herbert.

THE SILENCE OF GOD.

ONE of the grand thoughts which come to our minds, is *the silence of God*. The air is full of noises coming from the insect whose wings hum as it moves, and from all the intervening creatures up to the thanksgiver in the temple pouring out the sounding words of praise. The bleating of sheep, the lowing of cattle, the singing of birds; the wail of the children, the cries of the weary, the laugh of the schoolboys, the quick words of the merchants, the cries of the sailors, the speech of the senators; all these are sounding on, while the sounds of Nature, the whirr of the wheels, the hammers on anvils, the creaking of ropes fill up the interspaces of sound. Above all this is the silence of God. The sea breaks upon the shores, but His voice is unheard. The mountains look steadily upward, but He sends down no word. He is silent as the sun as it moves in its circuit, as the stars that glitter above.

It is a great thought, too, that there would be no sound in the earth, were there no organs of hearing. Our Science teaches us that all noise is the result of the concussion upon the drums of ears of the waves of air disturbed by some agent. So that though Niagara thunders and the cannon of Fort Sumter boom, there would be no noise in all the earth were there no ear in created beings to feel the pulsations of the atmosphere. No reference of course is made to God and higher orders of being. Though we heard not, there might be sound for Deity and the angels. You are only called upon to think of the fact that what we term noise depends upon ourselves. God is silent, therefore, because he does not impel the waves of the air as does the sound of our voices, the falling of trees or the plunging of waters. Enticing speculations open up with this thought. God is silent to us as we are now, but it does not follow that he will be always silent. The present organism may be typical of the spiritual body, and yet in the higher faculties of that there may be sensitiveness to ethereal pulsations produced by Deity. There are those who hear when there is no sound to us. There are

animals that perceive slightest noise which is unheard by the keenest human ear. There may be orders of being who hear God when to us there is only silence.

O! how we pursue such thoughts as these. If we could stand on Mount Sinai about which of old when Moses pressed its soil, the fire blazed and the smoke rolled, we should say as we felt the silence — Are we indeed so different from the Great Leader that we can hear no voice, if God is speaking? If we were on the Mount of Transfiguration, and saw the bare ground without the light of old and the forms of Moses and Elias, we should ask — If God should speak now, could we hear as Peter did? Leaning over some projecting cliff of the shore, and looking by the hour out upon the gleaming sea in silent summer days, we hear the wash of waves on the rocks below, and say — That is God's voice. But the statement does not satisfy us, and we grow eager to ask some one who can answer — Are there any in all the universe who can hear God's voice here? Looking upward in serene nights when only blindest breathings of the wind are felt, when through the silence we seem to go towards the stars, we say — Are there immortals among these hearing God?

O! this silence of God! O! this yearning at times to have it broken! O! this longing for some Sinai and Mount of Transfiguration where we may hear the voice — "I am here."

Let us, however, ponder two practical considerations concerning this solemn silence of Deity. For we may sometimes feel that there would be propriety in having audible voice from the Infinite to assure us, His creatures, that He is, and lives, and governs.

First, then, we may consider that this silence is no cause for disbelief in the existence of the Supreme Being. The shell on the sea shore plucked from the rock, or picked up from the sand, with its hues so charming — as if the rainbow had imprinted its colors — so delicate in its substance, so beautiful in form, fairest of all lovely inanimate things save only the flowers, tells us there is a God. The wing of a bird so extended, with bones hollow and feathers so light, adapting it for flight, tells us there is a God

as well as the precession of the seasons, or the movement of the planets. He who amid the multitudinous proofs of design which fill the world, craves voice from Deity as an evidence of His existence, surely has not thought as he ought, nor appreciated as he might. The spoken words "I am" breaking forth from a serene sky would no more prove that God is than the eye of a fly with its four thousand facets. We should be awed to hear the sound, and so was he who first discovered the wondrous mechanism of the fly's organ of vision. The student of Nature utters no prayer for God's silence to be broken by audible voice. With his nets and his vials as he hunts for the strange creations to be found in the ponds and on the sea coast; with his box and his spade as he seeks the beetles and the butterflies; with his hammer and basket as he splinters the rocks in the fields and the crags of the mountains; with his crucible and retort as he melts the metals and frees the gases, makes his compounds and precipitates the substance held in solution; with his telescope turned towards the field of stars as he sits at midnight in his silent observatory, he finds stimuli to reverence and trust. A strange looking little creature from the pond; the butterfly with its black and yellow velvet wings; the stone glistening all over with the mica formed thousands of years ago, the drop of water held together by a force which liberated suddenly would produce a flash of lightning; the planet with its moons fills him so full of confidence and admiration that there is no desire to hear the sound of God's feet walking over the mountains or of God's voice marshalling the worlds!

It is also a practical consideration to think that this silence is more accordant with the sublimity of the Creator than vocal sound.

We do not forget the majesty of the idea that God spoke in Eden and on Sinai, over Jordan and the Mount of Transfiguration. Those were occasions of great grandeur and need of speech. And yet sublime as was sound, silence would have sublimer. Means of making known God's presence was used then of a peculiar kind because of the condition of the people — a means not as grand, because of its adaptation to lower spiritual condition,

as silence which is fitted to impress the highest nature. The voice over the mountain was not needed for Jesus but for Peter. The spiritual greatness of the Master did not require what was fitted for the lower nature of the disciple. You can easily understand this as you consider the thoughts of the most cultivated and of the ill informed. The Newtons, the Aragos of the world would shrink from that service of religious worship which would fill with awe the mind of the poorly educated Spaniard or Italian. All the paraphernalia and noise of indicating God's presence which would seem appropriate to the latter, would seem shocking to the former, since the refined by study and thought instinctively feel the majesty of silence, the vulgarity of noise. The voice of God would be majestic, but the silence of God is even more majestic. Let us further consider this a moment. One of the sublimest scenes of the world must be a violent thunder storm among the Alps. The clouds roll round the peaks and down the sides. The lightning flashes in startling way, the flame with its sharp angles darting from point to point and lighting up grey rock and dark abyss; the thunder rolls around as if great bolts had struck the various slopes with titanic force. In a scene like this one is freed from terror by the sense of grandeur, and as he hears the peals far below him and echoing in the distance, an exhilaration fills the eye with flashes as if the soul were thundering and lightning also. But grand as this is, as it seems to us, there is a sublimer scene in those Alps towering towards the sky in absolute stillness. With no noise of falling glacier, or of man's ecstacy, or of loud voiced intonations, the mountains stand looking out upon space and down upon the world from which they rise, a spectacle fit for the eye and heart of Deity. And thus it seems most accordant with God's sublimity that he should be silent. Clouds and darkness are round about his throne, we read in the Psalms. He speaks, we are told, with the voice of thunder. But that conception of God is not so august as of a Deity upon a throne with will which operates noiselessly throughout the universe, and who needs no thunderbolt to make his habitation appear majestic. Our ideas of heaven, we hope, are not those of a noisy place. We do not expect that the

strongest voiced are to be the most accepted saints. Probably we think of it as a place of silence or of the nearest approach to it. This state does not involve non-intercourse among the inhabitants. For we may not need spoken words for our nearest companions, nor loud tones for those who are distant from us. We do not ignore the influence of sound. By its very tones, a human voice will sometimes move our hearts as if we had been touched by a celestial spirit. A human voice has power to rouse us or to soothe us by its *quality*. But we are to remember that in oratory it is the idea presented, as well as the tone, which stirs us — that even harsh notes are utterly unnoticed as the entrancing thoughts uttered by it keep us spell bound. Music has influence through the concord between its harmonies and the soul's ecstatic rhythmic speech. In the next world we might be moved by ideas that are comprehended without vocal expression in words, and the music there may be so soft that, as the dramatist has it, "nothing lives twixt it and silence."

Now in all this let us not go too far. We are trying only to make you feel that mere speech or sound breaking silence does not necessarily make the next world seem sublime. It is the absence of sound which makes it grandest. We can easily feel, therefore, that while *we* may crave and need some speech and sound, God in his omnipotence will even there be silent still, that this silence will seem fitting to his sublime nature. When a king goes out among his people, it is not expected that he will make addresses. His abstinence from speech as he passes on in state with the martial procession, seems the fitting regal manner. And though we may say that God is a loving father who needs no silence to indicate his lofty place, we are to remember that he is our king, our ruler, whose royal attitude is that of silence. As we look up, therefore, at times, and delight in thinking that the trailing clouds with their pomp of color are led on by our God, and as we see the ocean stretching out in solemn distance, and are glad to know that it is He who moves its waves, let us feel the fitting grandeur of that silence which is in the clouds and on the sea.

THE GREAT DEBATE CONCERNING THE SCRIPTURES.

THE attention of my fellow teachers is invited to the important subject above named. For since the time when Ezra and the Synagogue determined which were the Sacred Books, down to the present day when churchmen, ripe in learning, and private men, not satisfied with ancient teachings, are discussing the subject of the Bible, the great debate has been going on.

The word Scripture is employed with the meaning of books held sacred. When Christ said "Search the Scriptures," he referred only to what we call the Old Testament. When Jowett says, "Interpret the Scriptures like any other book," he refers to both Old and New Testaments. Concerning the Scriptures, then, each age has had a debate. At least this statement may be made as a general proposition. There have been times, of course, when no general discussion has been rife, but it is hardly supposable that any age has not had individual disputants. Different points of debate have succeeded one another. The question of the day when Ezra lived, about 450 years before Christ, is not the prominent one of to-day. It is with the aspect of the debate of these times, that I propose we chiefly concern ourselves. But it will be well to take a cursory glance at the questions of the past.

First, then, the great debate concerning the Scriptures was with reference to what were the Sacred Books. When Ezra and his companions set themselves to their task it was a work not altogether easy to decide which they should select for the sacred canon. Take a glance at those serious men, my friends, as they are at work. From the captivity at Babylon the priest Ezra had led his people, and as they stood once more in Jerusalem they began to rebuild the ancient temple destroyed by war. When the old men felt that they were indeed back again in the Holy City, and that the temple should rise again, they wept aloud and shouted for joy. Soon the priests assemble to arrange the sacred books. To Moses and others had been

given the charge, but in the wanderings, the wars and captivity they had been mutilated, or lost, or impositions had appeared. Difficult was it therefore to decide. The venerable priests, with beards white and flowing down their breasts, examined the rolls one by one, conferred with one another, thought that this should be received, and decided that that should be rejected. Some will say that God decided through them which should be received, and some will say that they were unaided by the Deity. But this, you see, is a point in the debate to-day. The question with Ezra and his companions was which books should be placed in the canon to be revered as the inspired word of God.

The result was that what we call the Old Testament, excluding, of course, the Apocrypha, were thus decided to be the Sacred Books. So too with regard to the New Testament, the debate at first was upon the question which are the sacred books. The people or elders of the people, came together, holding certain manuscripts before them. The time, probably, was about the first part of the third century. Previous to this, certain manuscripts had already been received as sacred, but it was then that the New Testament, very nearly as it appears now, was decided to be equally worthy regard with the Old Scriptures. We can see the early Christians, therefore, in their conclave, and hear their debate about the Scriptures. Some manuscripts, as the gospel of Luke and some epistles of Paul, were already venerated as the word of God. But the question would come up — shall we accept this gospel of Mark or this of John? Shall we believe that Paul wrote this to the Hebrews, or that Peter really sent two epistles? They heard the arguments in favor of the rolls. They listened to objections. Then they concluded to accept those which received a credence almost universal. And thus came the New Testament canon.

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The position arrived at last in the great debate then is this that the Scriptures are not free from erroneous prophecies, mistakes in chronology, interpolations made in times subsequent to the

original writings, and that it is to be interpreted like any other book. It is in this shape that the debate will be carried on in the future. So stated, all the previous phases are implicated, and we are likely to have a disputation long and heated. I am glad to know that men are turning their attention to the root of all theological opinions. In the debate thus shaped and carried on, we shall see all the dogmas which as Universalists we hold repellant, sifted out from a christian's belief, and behold the Bible exalted to its rightful place.

I propose now to show the grounds on which stand the advocates of these latest views concerning the Bible. Take then the first and important question of inspiration. Now it is proved by Jowett and others of his school that the doctrine of a plenary inspiration is a device of men, and not a claim of the Scriptures themselves. You will recall at once, most probably, the passage which declares that "All scripture is given by inspiration of God." Well, that refers to the Old Scriptures, for of course the New Testament at the time of the writing of the epistle to Timothy was not a part of the Scriptures. It follows that the expression even does not refer to the New Testament. And then, though the word did apply, it by no means follows that it has any such significance as that claimed by the advocates of plenary inspiration. The word occurs only twice in all the Bible — once in Timothy, and once in Job. You have seen how inapplicable to Scriptures as we now have them the word is in the first place named, and, in the second, it has nothing whatever to do with Scriptures. But Peter speaks, you will say, of the holy men being moved by the Holy Ghost. Certainly he does, and the opponents of plenary inspiration believe and are rejoiced to believe that the prophets did so speak. That, however, does not substantiate a claim for plenary inspiration. The Holy Ghost did not make men automaton. It did not prevent them from erring in opinion. With regard to the writers of the New Testament we have no evidence of their being plenary inspired. Making no claim to plenary inspiration itself, the Bible has been misrepre-

sented by the swarm of commentators who have tried to make everything in it adjust itself to their doctrine. Studying it, therefore, we are bound to admit that all these claims of churchmen for its inspiration and infallibility are unsupported.

There is indeed a glorious inspiration in the Bible which no man doubts. It is not in the psalms or the prophecies. It wells not out in the epistles or the apocalypse. In the words of the Lord Jesus only is it felt. In the sermon on the mount, in the words of parting to his disciples, we feel it rushing full into these hearts of ours. Though David lifts us at times with the rapturous words of his devotion, and Isaiah rouses us with his calls, and Paul has tones that make us leap for joy, it is Jesus who calls us with a word that is fresh from God. He is the most inspired, and yet not even he is fully, for to him was limitation of knowledge as he himself has told us. The others are inspired too, but through their words runs a strain of human voice, and oft the divine is silent utterly. We can take then the Bible as inspired, although we reject all theories of its full inspiration. We can rejoice in the psalms, and yet reject some of their utterances as unholy. We can feel that the prophets had far seeing eyes, and can be refreshed by their lyric words, and yet acknowledge that the thing prophesied did not always come to pass. We can honor Paul as the chosen servant, and yet declare that the human liability to passion and to error was not overcome when the light blazed upon him on the Damascus road.

With this conception of inspiration, *i.e.* that God has never fully inspired any one, that Jesus is the one who received inspiration in largest measure, and that the divine and the human in prophets and apostles are intermingled in way that we cannot decide when the message is given whether it is wholly God's or wholly man's voice, we have no difficulty in our way. To the opponents of this view are to be left the unfulfilled prophecies. Mr. Jowett gives three instances of these, Jeremiah xxxvi, 30, Isaiah xxiii, Amos vii, 10-17. And yet despite of Scripture and history, he says, the advocates of

plenary inspiration will not admit the failure of these prophecies. What respect can we give to men, who because of a creed, ignore proofs.

Holding the views of Mr. Jowett, there is no shrinking from admitting the failures of prophecies. The prophets doubtless were inspired, but they did not foresee all things. The vision which they thought was altogether God-given was born in their own brains. I claim for these men exalted place. In carrying on the world's affairs, God uses men, and Isaiah and others were chosen ones. But then the Deity uses men as men, not as machines. They are not always fitted to receive the Holy Spirit. The fine frenzy of the seer is not always the exaltation of the Divine afflatus, but sometimes comes from the morbid states of the body.

Wherever, therefore, proof is given of error, we admit it, and yet feel faith in the inspiration partial of the prophet. To us the words of Jeremiah and Isaiah come with power because we feel that the one error, nay the twenty, can take away no unction from their appeal, and invalidate no accepted fact. Then again there are the interpolations of the Bible which those holding Jowett's views readily excise. On the theory of plenary inspiration, these cannot be admitted as interpolations. If God inspired every word and letter, there can be no error in the Bible. Some people even seem to forget that what they read is a translation. A book might be fully inspired, and yet its translation might not be. Our opponents, however, urge that since God inspired the original, he took care to prevent mistakes in the translation, and suffered no additions to creep in. And yet such has been the unanimity of scholars that very important admissions have been made concerning interpolations and mis-translations. Of the first, consider these two: i. Tim. iii, 16, where it is said, "God manifest in the flesh," and i. John v. 7, where it is said, "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these are one!" Now these are admitted to be interpolations. Mr. Jowett states they are such, and so do many other scholars. Where then is the plenary inspiration of our Scriptures? And yet these

passages are still retained in our Bibles when they ought to be stricken out at once.

Of the second, consider these, Phil. ii. 6, "Who being in the form of God, thought it not robbery to be equal with God." Romans xv. 6, "God, even the Father of our Lord Jesus Christ;" and Romans iii. 25, "Whom God hath set forth to be a propitiation through faith in his blood." Now these, say Mr. Jowett and others, are erroneous translations, and yet, because of the false ideas concerning inspiration, they are not fully admitted to be so, despite of the protestations of learned men. Pause a moment here, my friends, to think how these acknowledged interpolations and mistranslations have been employed as proofs against the doctrines of Universalism. Those expressions "God manifest in the flesh" and "The three witnesses in heaven which are one," have been adduced to prove the trinity; the others to prove vicarious atonement. And all this comes from the stubborn resistance to fair arguments concerning inspiration. You see, therefore, what I mean when I say that this question of inspiration is to be the chief one in the future great debate concerning the Scriptures. With this settled, we shall see all the others of different dogmas of punishment and of Christ disappearing, and men shall rejoice in one God and Father, one Lord Jesus, and salvation of all men from sin and punishment.

Therefore, let the great debate go on. Let Jowett and his brethren speak, and we who know so much less, will listen. Only good results can come from the great discussion. Though at times the defenders of an untenable theory grow hoarse with passion, or the advocates of a reasonable one seem irreverent, yet the current of thought sets onward to a peaceful state. Not debased shall the Bible be, but exalted. Its lights, set free from mists which are exhalations of men's brains, shall burn as suns that know no eclipse. God's spirit is in the book as it is in no other. It is upon our pulpits, and in our homes it has a place, and as we read it, we feel that no other book has such a message for our souls. We read the words of sweet poets, and saintly men, and lovers of the beauty

of the world. We feel our souls glowing with emotions which these have caused to come. But no strain of Whittier or Tennyson, no word of Martineau or Ware, no passage of Ruskin fraught with meaning and with music as it is, can touch us like the trumpet tones of Paul and the cadences of Christ. Long read with terror and misconception, it shall now be pored over with joy and increasing wonder. They used to give it to bad children to be read for punishment. It ought to be the sweet reward, as it is read by little ones who have won approbation. Its fiery flames of a future hell that flung such lurid lights across the pages are fading, and the sweet light of a resurrection morn is pouring o'er them soft and lovely beams. The Moses of the Law and the Anointed of the Gospel are seen to face each other, the beginning and the end of providential means for the uplifting of mankind. No fear, no fear, that it shall be displaced. It comes with power now to the children of the earth. To us especially who speak the English tongue, it has a music which hardly any other people hear. The noblest translation in the world as Prof. Jowett calls it, we need not worry because of the few defects. Time will enable those who agree with us to show that certain words have been wrongly read, and, one by one, the interpolations will disappear from new editions. Oh! what comfort it has given to the weary and the dying. I have seen an aged man living in an almshouse with this book upon his knees and knew that that was the usual place. From its pages came a meaning and a spirit that made him full of joy though a stranger in our land, and a denizen, from choice, in the poor man's home. I have seen the book lying on the table in the rooms where the young were passing away, and know what peace, what joy it gave. To it go the learned and the imaginative of men. Macaulay, Burke, Schiller, Ruskin, Whittier, these men found or find it a precious book, and as he who tries to teach his fellow men feels what its value is, he finds his words too shallow to receive his freight of meaning. Pondering the words of Jesus, he feels it a high privilege to be instrumental in making his brethren love them, and prays that

the fruit of his ministry may be seen in a knowledge, on their part, and a prizing, of these dear words. Too long has there been a regard for the Bible almost superstitious. Too long have absurd positions given occasion for sarcastic criticism. Verily I believe these old conceptions concerning the Bible have made many skeptics and church haters. The questions concerning Cain and his wife, the whale and Jonah, have been treated as if prompted by the fabled Devil who wished to tempt saintly mothers and tremulous sisters. Science was forced to speak, and then the savage word of "Infidel" was hurled against it. Philology declared itself against some notions, and straightway the priest wished to hurl his lexicon at the offending etymologist. But the men who objected have brought their proofs, and though the clergy of the city of London or of New York of the so-called evangelical denominations may protest against certain books, yet will the laymen read and be convinced. In the service of this book which I revere do I address you fellow teachers. God speed the debate which is now going on. With them who speak as Jowett in England and Hedge in this country, I must range myself, feeling that they are doing good service for truth and the Scriptures. Very willingly do I speak of the difficulties to faith presented in the Bible. For I know that they will present themselves, and I feel that the clergyman ought to acknowledge them. Very glad am I to feel that these discrepancies are not of real moment when we adopt a rational interpretation of Scripture. For we can read the book without too much of a critical spirit, and find it giving nourishment to these souls of ours. He who thinks of the mystery of life; he who feels himself the touch of grief, or knows how its hand is laid on others, turns to this volume as the book among all books to satisfy the speculations of his mind and the longings of his heart. The more he reads it, the more conscious is he of its wondrous power, and he feels that he shall never cease to find new suggestions from words oft before repeated. God's word it really is in a high sense. Not that he omnipotently moved the hands of the writers, but because they most fully felt his

presence, and because Jesus most fully represented his character. God's word it is in no complete sense like that implied by the holders of the ancient creed, but God's word in some sense like that implied by these when they teach that our natures attest that there is a divine voice in them reaching to our natures' deeps. As it quickens these spirits by its psalm, or prophecy, its speech of the great Master or its letter of the great apostle — as it widens our view as we think of earthly existence and lifts us to a prospect of heavenly things, it is indeed the Book of Life — of eternal life!

DEATH OF REV. DR. BALLOU.

It is our sad duty to record the death of Rev. HOSEA BALLOU, the President of Tufts College. He died at his residence on Monday, May 27th, in the 65th year of his age. Thus has passed away another of the venerable defenders of our faith; one in whom centred more than in any other the love of our people. For more than forty years he has labored among us as pastor, editor and college president, in every position winning the esteem, the love, the veneration of all with whom he was associated. In his character were blended wisdom and humility in no ordinary degree, no one seems more deserving of the title of Christian Philosopher than he. And he has gone — the honored president, the faithful teacher, the diligent scholar, the sound theologian, the humble christian — gone ripe in years and in culture to realize that eternity which his strong faith made blessed even in the anticipation. God bless his example for our good.

ANNIVERSARY WEEK.

THE series of meetings holden under the direction of the Universalist Sabbath School Union were well attended, and pleasant, profitable gatherings.

The opening meeting was the Conference on Sunday evening, May 26, holden at Charlestown. The question presented for consideration was: "What Missionary work belongs to the Sabbath School?" Br. EDWARD WISE, of Roxbury, was the first speaker; he spoke of the good accomplished by Missionary labor in foreign lands and at home; the Sabbath School should be emphatically a Home Missionary organization.

Rev. A. R. ABBOTT, of Hudson, New-York, followed in the same vein, illustrating, by several incidents, in his own experience as a clergyman.

Br. H. B. METCALF, of Roxbury, was the next speaker. It was not enough, he said, to acknowledge that there is Missionary work to be done, we must *realize* fully our individual work,—it is doubtful if we fully keep this in mind. We are too apt to look upon the Sabbath school as a society affair, whereas it should be made a means of improvement to those children who are without other religious advantages.

Rev. C. R. MOORE, of Cambridgeport, followed with some excellent thoughts upon the true relation of the School to the Parish; showing that the children should be a working power in its midst; that they should feel responsible for its honor, its virtue and its usefulness. Our Schools should cultivate this Missionary idea and *educate* the children to be *workers* as well as believers.

Rev. EBEN FRANCIS showed briefly what had been accomplished in the West through the active interest of Sabbath-school teachers. He alluded, also, to the establishment of a new society in Brooklyn, N. Y., through the agency of Sabbath-school teachers.

Addresses were also made by Rev. N. M. GAYLORD, of Brooklyn, N. Y., and Br. THOMAS A. GODDARD, of Boston. The former declaring the need of more Missionary zeal in our churches and schools, and the latter showing that in the Union Schools, Missionary labor was appreciated and something accomplished in the way indicated by the speakers, declaring, however, that much more could and ought to be done.

The Morning Conference meetings were held each morning during the week in the vestrys of the different city churches. We have not room for special notice of them, and can only say that they were all pleasant gatherings, in which exhortation and prayer were mingled in harmony for the profit of those who were present.

The Children's Meeting at Tremont Temple, on Wednesday afternoon, was the leading denominational assembly in the city during the week. The weather was indeed unfavorable, but notwithstanding the severe storm, delegations of children and teachers were present from nearly all the Union Schools. After the singing of an original hymn, prayer was offered by Rev. SUMNER ELLIS, of Salem; another hymn was sung by the children, after which the President of the Union briefly addressed the gathering. In behalf of the Sabbath School Union he welcomed the children who from Sunday to Sunday meet in our schools to learn of Christian duty, the Sabbath school teachers who labor so earnestly and so well, and the friends who by their presence show their interest in our cause. The year's experience since the last public gathering was referred to; for the Union it had been a season of continued effort in advancing the Sabbath-school cause. For the several schools, the year has been one of increase and prosperity, and they could come together with something of satisfaction that they had not labored in vain.

Reference was made also to the recent death of Rev. THOMAS WHITEMORE and Dr. BALLOU, and with a closing word of welcome the President introduced as first speaker Rev. EBEN FRANCIS, of Stanford, Conn. The speaker paid a glowing tribute to the memory of Whittemore and Ballou. He congratulated the children on getting together such a fair number, notwithstanding the unpropitious weather. A speaker in New-York recently said that the Sunday school business was a "squeezed orange," but more may be said on the subject to-day than ever before.

The second speaker was LATIMER W. BALLOU, Esq., Woonsocket, R. I. After a brief allusion to the occasion and the times, he spoke of the relation of the School to the Parish, and the duties of the clergy in respect to each. That pastor was most faithful who cared most for the lambs of his flock; who worked diligently for and with the young, interesting them in Christian work, and making them devoted in their Sunday school and in the parish. The pastor should also labor with the teachers, showing them how best to instruct. The speaker also addressed a word to parents on home culture, and spoke to teachers of their duties and cares. In closing, he related to the children a pleasant story, deducing from it a moral lesson for their profit.

The closing address was made by Rev. A. A. MINER, of Boston.

After expressing the pleasure it gave him to meet the children, and urging the necessity of gathering them in our schools, he proceeded to speak of the importance of thorough training in religious truths and principles, and in all useful labor. He illustrated the importance of discipline by reference to the Chicago Zouaves, and in passing paid a beautiful tribute to the lamented Col. ELLSWORTH. The advantages of proper training were also seen in the ordinary experiences of daily life. The farmer's boy might handle well the flail and the hammer, but blunder in the use of needle and thread; whilst his sister, trained in other ways, would be equally unexpert outside of her usual field of labor. There is another kind of training. It is the training of the soul. We must train children to be sober and steady. We must train them to discipline the will; to be submissive under trials; to practice self-denial. Children may not know everything. They should obey God as good soldiers obey their commanders, without asking the reason. The President of Tufts College, who has just died, attained his high eminence by training and discipline. Let the children imitate him, and walk in the path of charity and right.

The Singing, under the direction of Mr. S. B. BALL, was excellent and, in its way, eloquent and inspiring.

On Thursday evening a Conference Meeting was holden at the School-street Church, for which we have room but for a passing notice. Remarks were made by Rev. A. A. MINER, Rev. SYLVANUS COBB, Rev. W. SPAULDING, Rev. R. A. BALLOU, and others. The work of the Sabbath school was the main theme.

THE
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VOLUME II.

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August—Rev. L. J. FLETCHER.	February—Rev. SUMNER ELLIS.
September—Rev. T. S. LATHROP.	March—Rev. J. W. PUTNAM.
Oct.—Rev. HENRY BLANCHARD.	April—Rev. E. FRANCIS.
November—Rev. C. R. MOOR.	May—Rev. J. W. DENNIS.
December—Rev. J. S. CANTWELL.	June—H. D. WILLIAMS.



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THE CHRISTIAN TEACHER.

VOLUME II.

THE CHRISTIAN LIFE ITS OWN HIGHEST REWARD.

WHEN Clarkson, whose life had been consecrated to the work of procuring the abolition of the Slave Trade, was asked by a Pharisaic theologian if he was not afraid that, in his zeal to accomplish his great purpose, he had been neglecting his personal prospects, and endangering the welfare of his own soul, he replied in language of the highest toned rebuke, and which showed how thoroughly his heart was consecrated to his work: "I did not think about my soul, I had no time to think about my soul, I had forgotten all about my soul." Now while it is proper that we should have "respect unto the recompense of reward," I venture to say that the soul that is thoroughly sanctified by the spirit and purpose of the Christian religion is never troubled about his own happiness or reward. And yet a system of rewards and punishments is the highest conception some men get of the glory, grandeur and obligation of religion. Even the disciples had no just estimate of the work and the reward to which they were called, for we hear them, on one occasion, asking this question of Jesus, "Behold, we have forsaken all, and followed thee, what shall we have therefore?" It is one of the most beautiful things connected with the Christian religion that it has nothing to offer to the obedient disciple half so glorious as itself. And the principle of the divine kingdom is, that the man who seeks righteousness

and assimilation to the spirit of Jesus Christ finds in the work itself his best reward. Attainment is always the greatest reward. He who claims a seat in heaven for the good works he does on earth, has not yet been born into the kingdom, for that is a spurious goodness which is good for the sake of extraneous recompense. The child that speaks the truth for the sake of the sugar-plum is not a truthful child, and the man who is honest because honesty is the best policy has not integrity at his heart, and I am afraid of that man who attempts to be humble, and holy and religious in order to win heaven, for he has only a counterfeit religion. In this hour of our nation's peril I am afraid of those men who are loyal because of praise, or in order to secure distinction, for their loyalty is not heart-deep, and if they can receive more praise and more distinction from any other quarter they will accept it. And I have a poor opinion of that man's religion who thinks that heaven is to be given him as a reward for the good work he does here. God for his own sake — goodness because it is good — truth because it is truth — religion for its own blessedness — this is the Christian aim and the Christian reward. Sometimes we hear those who are laboring in a good cause, teachers in the Sabbath school, complaining that theirs is a thankless task. But no good work is thankless, and while there may be discouragements and difficulties every good work carries its own blessedness and thanks. If there is trial there are also compensating elements in every good and Christian work. Hear the exultant language of the apostles, who, though they were called to forsake father and mother, brothers and sisters, houses and lands, to leave all for the sake of Christ, found that there was a joy in all their trials, and a blessedness that carried its abundant recompense. Oh, what a joy had Paul! Look at the weather-beaten old hero, coming up from his perils of shipwreck and his perils on land and on sea, his perils among false brethren, his sufferings oft, his stripes and imprisonments, all scarred over with the marks of his conflicts, but still in his old age battling for the world's truth, with Christ for his shield and helmet, the old warrior stood up, while

the arrows of the world's hatred rattled against his breastplate, and exclaimed, "I am filled with comfort. I am exceeding joyful in all our tribulation. I glory in tribulation." Where is the joy of selfishness to be compared with this? A self-sacrificing devotion that consecrated every wound, and a great heroic joy that lighted every darkness. The Christian work, like a mother's love for her child, carries in itself its own blessedness.

ECONOMY OF POWER.

THE object of the present article is to show that the offices of the Gospel are fulfilled rather by an economy than by an expenditure of power.

And first, let us look for illustrations of this truth upon a low range; that is, in nature and life.

We believe that the universe is one, and not many. One Life pervades all things and beings. Hence what is true *there*, must be true *here*; what is true in religion is true in nature; and what we are able to experience as real in the words and life of Jesus, we shall not find contradicted in the world around and above us. If, for example, it be true that the characteristic of Christ and his doctrine, is simplicity, we shall find it the simplicity of nature. And if it be true, also, that the religion of the Son of God works its cures and recreates the soul more by the economy than by the manifestation of power, we shall find the same truth in nature. God does not work in one way in the realm of the soul, and in another way in the region of things. He is not divided. One law everywhere.

If we study nature, then, we discover that nothing is made in vain. Nothing "walks with aimless feet." No one part of the outward world can be called absolutely the best, but each part is relatively the best. The land is not absolutely better than the water—the water better than the land; but, relatively each is better. The sight is not absolutely better than the hearing;

nor the hearing better than the sight. This, however, is true: the sight and hearing are relatively better, the one than the other. Run down the whole chain of things, and you cannot safely strike out a single link. Go over the whole gamut, and not one note through all the compass of tones can be left unstruck. We repeat, then, that nothing which God has made is useless; and that in all the creations there is no display, but everywhere an Economy of power. Nothing is produced by a complex process which can be made by a simple one.

This can be verified by study of the human frame. Only so much of power is put forth at first as is requisite to start life, and the creative influence comes sparingly, and, as it were, only as it is invoked by the use of the faculties. The work of Creation is not done at once. It is always doing; and the forming and strengthening spirit flows around and into things as it is invited. The child invites it when it begins to move; and it is the movement of all material things that brings down the aid of the spiritual world. Do we not know that it is the use of the power we have that welcomes more? Little by little from the Source of Life does life descend; and necessity is laid upon all things to do a part. The planted seed must do its part. The rain and the dew feed, and the sun-light quickens, but the seed must live itself out. God touches all things with creative breath, and then seems to leave the rest to what we call ordinary means — means, however, which are never empty of him, nor of love and truth. Jesus *revived* the Ruler's daughter by his word, but for her complete restoration he relied upon ordinary means. "Give her to eat."

Now, what we find to be true in nature, that she never puts forth an excess of power to produce her results, must be true of Christianity in its influence upon the human soul. Consider that the crowning work of the Gospel is to make humanity alive. We do not believe, however, that it influences or quickens the soul in such a manner, or to such a degree, as to make effort on its part unnecessary; nor do we believe that, in moulding the soul according to its own divine standard of a human being, the

Gospel leaves nothing to the discipline of what we call common life or existence. We cannot believe in any such exclusive work of the Spirit. The Holy Spirit is the soul's sun-light. It pours over the soul as light pours over the globe; and as in the material world, light and air do not do all the work, but leave a part to be done by the more ponderable agents, so in the world of the mind and affections, all ordinary influences have a share in the new inward creation. They have a part to perform, *because* the Holy Ghost touches the soul and enlivens it. The Divine Spirit says, "Arise." But this is not all. It adds, "Give it to eat." It commands all things to help forward the work which it commences. So far from excluding nature, and science, and social existence, Christianity lifts them into the dignity of aids in the complete education of the man. God does not overwhelm the sinful soul by a sudden manifestation of power. His Spirit does not flood the world at one time, and at another time leave it bereaved of its presence. It is constant. Its symbol is the air—the viewless air, which presses upon every part of the body, and flows around all objects, and finds its way into every opening. In the same way the Spirit of God presses upon the spirit of man. It covers all souls, and enters into those souls that open unto it. It never *confers* strength upon a weak soul, but it so moves it to new endeavors that strength gradually comes. It does not confer a perfect purity upon the debased soul, but it so quickens it that it aspires after purity, and after a deeper life in God who is the All-Pure. Indeed Christianity *confers* nothing. It touches the sick soul with healing; it opens the eyes of the spiritually blind; it unstops the inward hearing; it bids those who are in the grave of sin to come forth. But, it so operates in the will, in the judgment, and in the affections, that each soul finds its cure by performing some act of faith. Blindness must go and wash before it can come seeing; sickness must take up its bed and walk before strength can accrue. It is a dreadful mistake to suppose that the Spirit of God will do *all* for us in some holy moment. For ought we know it may come as the lightning,

with as sudden a flash upon our darkness ; or, it may break on us gradually as the day dawns ; but, whenever and however, it never by an excess of power seeks to do what can be effected by ordinary means.

Is not this, then, very nearly the truth ; man is here — weak, sinful man — man, at every stage of experience and culture. He is here, in this world of the senses. Manifold objects are around him, and he is the subject of a thousand cares, joys, griefs, toils.

Now, to such a being, so placed, so circumstanced, the Spirit of God, Religion, Christianity, comes. It comes, however, not to do for him an exclusive work, but to open his eyes, to take the veil from off his heart, to revive the whole being, so that nature will become an open book in which he can read the heavenlier wisdom ; society, a school for his best faculties ; business, a means of discipline for the intellect and the conscience ; the family, God's chosen representative on the earth of the higher condition in heaven ; and all of experience in sunshine and cloud, in good days and in evil days, accepted from the hand of God, and made to help the soul forward and upward.

C. H. L.

THE BUD AND THE FRUIT.

IN every orchard there is fruit that falls before the full time of ripening, — “Wind-falls” — that is of little value and sells for a small price in market. It is scarred with black lines and worm eaten. Now, if examination be instituted, it will be found that while the fruit was yet in the embryo, it was stung by an insect, or a fly had deposited an egg which had developed into a worm, that had eaten at the heart, and which the fruit never outgrew. How many human wind-falls there are in our world, falling long before the full time of ripening, scarred and bruised with sin, and regarded as of little worth in community. And how large a proportion of these men were stung in the bud.

When unfolding and setting for fruit they were punctured to the very heart, and the poison left there which no amount of after-growing could entirely eradicate. And when I see a man with mouthful of oaths and falsehoods, with face all scarred and bruised with the marks of sin, growing into a premature old age, worm ripe, I think of what a deposit may have been made in the child's heart, poisoning it to the very centre of its being.

There is no problem of such moment to society as that which involves the best education of the child, unfolding it from the bud, so that it may grow into the ripest and choicest fruit. And Channing's idea of the *educator* was not too high when he placed this office above that of the clergyman, or any other. It requires no ordinary or mean qualities to unfold carefully the man from the bud, bringing forth, by due light and warmth, every folded petal of genius or feeling. For once bruised, violence once done in the bud is felt ever after.

Is there any thing so delicate and so sensitive as a child's heart? And teaching, which now we find given almost to anybody, is not estimated too highly by one who calls it the "finest of the fine arts." The child's nature is as delicate as the wing of a butterfly, and rough handling will mar the delicacy of its texture and the beauty of its coloring. Nothing that you may teach a child is unimportant. And there is no doubt that parents in chastising their children are chastising their own ignorance and folly, and attempting to root up the tares their own hands have sowed.

TRUE TRUST.—One evening, we are told, after a weary march through the desert, Mohammed was camping with his followers, and overheard one of them saying, "I will loose my camel and commit it to God;" on which Mohammed took it up. "Friend, *tie* thy camel and commit it to God." That is, do whatever is thine to do, and then leave the issue with God.

THE PLAY-GROUNDS OF MY CHILDHOOD.

THE play-grounds of my childhood's days —
Where are ye ? stately mansions speak !
For where ye stand my fancy strays —
The scenes of early years I seek.

The brook upon whose brink I played,
And sailed with pride my tiny boat ;
The tree beneath whose grateful shade,
I listened to the wild bird's note,—

Have passed away — and gardens bloom
Where “ God's first temples ” reared their spires ;
And cultured flowers now yield perfume
Where nature lit her incense fires.

Though fled, ye many scenes of youth,
Your image is before me still ;
At memory's magic wand of truth
Ye rise — and forest, field, and rill

Once more their virgin beauty wear —
Once more the violet's sweets are spread
On wings of summer's softest air,
A censer's breath, where'er I tread.

Fond scenes, amid whose bowers we dreamed,
Sweet earnest of a joy complete ;
When grief like noon's short shadows seemed
To seek a grave beneath our feet.

D. N. J.

DOCTRINAL EDUCATION.

WHEN doctrines are speculative merely, or when they fall upon rough mature men of the world, who are in little danger of thinking too much on such subjects, we do not care to waste time on theological controversies. But it is when the hard, vice-grasp of Calvinism is fastened on the *child* that our outcry must be heard. For centuries, the Juggernaut church has been rolled forward on the child's heart. Its books and pietistic dogmas

hang about their necks as yokes ; its strait-jacket Sabbaths to which every sparrow, singing on that day as on others, and every merry grasshopper, gives the lie, wither the sweet buds of faith ere they open. I have known mothers, who would turn away a nurse because she would frighten the children with ghost-stories, and the like, who will take these children themselves and string out pictures of the lake of fire and brimstone, of devils, and of God's face all blackened with wrath, compared with which the ghost-stories are a pleasant pastime. I shall not soon forget a story which I mean to tell, because it really occurred. There was a little girl, who was very much restrained and silenced on Sundays. She could not help complaining one day, when she had been forbidden a favorite picture-book : "O, I do wish Sunday was over." "My child, my child," said the pious mother, "it is wicked to speak so ; you will not be fit for heaven if you feel so. Heaven, my child, is an eternal Sabbath." "Well, mother," said the little girl, as if a bright idea had struck her, "don't you think, if I'm a good girl, God will let me go down to hell and play a little while on Saturday afternoons ?"

And one, I knew, whose childhood was wholly blotted out, because he felt that he and his brothers, and cousins and friends, in all their merry-making, were dancing and playing on the very verge of the lake of fire and brimstone, which burneth forever and ever. God was to him a great death's-head, and the very fountains of joy and love were poisoned. It was related some years ago, that there were children, born in the mines near Manchester, England, "who had never seen a flower," and, when it was presented, knew not what it was, nor whence it came. Many poems and speeches resounded through Christendom thereupon. But are there not all around us subterrene pits and labyrinths of doctrine and superstition, where the children toil on drearily and never see the cheerful flowers of faith and joy in life, with which God has strewn the earth ? Life, free and happy, music and dancing, bloom not for them. One dark pall, the frown of an ever-offended, terrible God, overhangs all.

O, Dogma, Dogma, what a Moloch thou art, and how many children are sacrificed to thee!

But, if this hard faith paused when it had crushed the *earthly* joys of childhood and scattered its garlands, it could be better tolerated. It goes far deeper, and embitters the springs of faith and morality. The inward life is throttled; and the outward life, we know, is but an out-growth of a child's idea of God. What is to keep it from climbing by the standard you give it, and being as wrathful, unforgiving, and exacting as its God is made to be?

I do not mean to affix this to any one denomination exclusively. I fear that while we Unitarians have rejected this heartless method in theory, we retain much of it practically.* Not all of our churches have realized the full beauty of the Birthright Church—standing up unhesitatingly to a faith in the native purity of childhood, wherever it may lead us; holding the children to be members of the church by birth; sanctioning their gayeties and pleasures where they are not wrong; and by the gift of the communion bread and wine, showing them that we are expecting from them also pure and true lives, and that they too have their Christ-childhood to imitate. We have forgotten the full depth of that incident which planted a church of which children should be esteemed members on earth. Let us read it: "Then were there brought unto him little children, that he should put his hands on them and pray, and the disciples rebuked them. But Jesus said, suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven."

Rev. M. D. Conway.

THE ART OF TEACHING.

ONE qualification of the teacher, Sunday-school or other, relates to the *art* of teaching—to how the work shall be best done, to

* And does not a charge of this kind lie at the door of the Universalist Church.—ED.

the manner or process. It is eminently important that christian teachers have correct and adequate conceptions and attainments in this direction.

Mere *inclination* never yet made an artist — one skilled and successful in his craft. Simple genius, well disposed, did not achieve the wonderful products of the head or the hand that have come down to us from the glorious past. But it was genius working after some carefully-matured conceptions, applying itself according to well ascertained methods, which constituted an art in the case, that so signally succeeded, and has given us its rare achievements of use and beauty. And there is an art connected with every calling — a best way or ways for accomplishing every work, from the construction of an edifice to the training of a soul.

It is evermore *skill* that is sovereign of results. It is skill in the musician that draws sweetest music from the instrument. It is skill in the artist that best guides the chisel and the brush. It is skill in the husbandman that makes him most truly “lord of the soil.” It is skill in the mechanic that gives him success with his implements. In all these callings no mere inclination will suffice to secure the best results. No more will it in the christian teacher’s calling.

Just imagine a teacher who has never given any thought to *methods* — who has not studied the art of reading the inner being, the mind and spirit — who has not aspired to any skill in his mission. You will see such an one, quite likely, treating all souls alike — older and younger, the more and the less educated and experienced, gravely lecturing a Sunday-school class, it may be, upon some one or other of the most subtle points and knotty problems of speculative theology, thus throwing dead lumber upon their buoyant intellects and cold ashes over their kindling hearts. Oh! how many little souls go sick of indigestion, fed on the “meat” when they can properly receive only the “milk” of the word! Oh! how many nimble and fresh spirits become hampered and discouraged under an instruction, which, for both *matter* and *style*, would seem adapted only to the

pulpit or the professor's chair! It is not right that children should be made martyrs in this way, and especially so since a little reflection and ingenuity on the teacher's part might obviate the difficulty. Let teachers, then, for the good of their pupils and for their own pleasure, study adaptations, aspire to some skill in methods and processes, in ways and means, comprehending and applying, so far as they may, an art of inculcation. Other things being equal, they who thus qualify themselves for their calling shall realize a success superior at once in its extent and its kind.—S. E.

THE WAY AND THE END.

THE *ideal* universal good shall become the *real* universal good. We see in the religion of Jesus the forces of heaven on their way of triumph. Money at compound interest does not grow so fast as these grow in the souls where they work. Every month and day and hour the gain becomes a part of that nature which is ripening for eternity, and yielding a heavenly harvest. Every good which any man does for others is a good done for himself, be this good in the home, the church, the street, or elsewhere. Where is the friend, the teacher, the philanthropist, the reformer — where is the man or woman who blesses any one of the human race, and does not bless himself or herself still more? Thus passing through soul after soul the truth of Christ is on its way of prophecy and fulfilment. Like the seeds in the natural world, whose messengers are wind, rain, river, sea, animal, and almost all moving forces, the seeds of Christianity are being sown by all God's apostles, and they are germinating in this and that heart, making green and fragrant this and that and another desert place of life far and near. How surely was this truth once represented as a handful of corn on the top of the mountain, the fruit whereof shall shake like Lebanon, and as the least of all herbs which becomes the greatest of all trees. O! Christ will succeed. The law which Moses received when wrapped in

the smoke of Sinai has been written upon millions of hearts, and never before was it so mighty in its ingoings and outgoings as to-day. The journey which Abraham took with Isaac, has been repeated by others ; it represents not only the kind of faith that consecrated mount Moriah forever, but also the same as shone on Olivet and Tabor, Calvary and Bethany, with a brighter glow of life. Those songs which David sung in his "palace study," are sung at present over earth and through heaven, and all prophecy has either passed into psalms of life, or the breathing and undying hopes of the world. The early apostles going twelve here and seventy there, each one of them made Christ another apostle whenever he converted a human being to the Saviour's truth, and this one made him others in the same way, and those made him yet more, and so on down all the line of past generations, while this great army with prospects more and more encouraging is working for future generations. The early martyrs and reformers live and work in all the martyrs and reformers that fill the true homes and labor-fields of this age ; while every true word or deed, starting now on wings of celestial light, flies back and forth through the world forever on its mission of redemption. It is in the realm of these activities, that Christ is to be as true in time to come as he has been in time past ; it is here that he is to perfect the Father's work according to the law, that the stone cut out of the hills without hands will roll through the earth *breaking the back-bone of Satan and crushing his head, and the world shall be filled with knowledge, obedience and joy.*

The Son of God—the Saviour of the world—will finish his work. Let men seek to possess his word, his spirit and life, and be his *fellow-helpers*.—C. R. M.

MORAL PRECOCITY UNDESIRABLE.—Do not expect from a child any great amount of moral goodness. During early years every civilized man passes through that phase of character exhibited by the barbarous race from which he is descended.

As the child's features—flat nose, forward-opening nostrils, large lips, wide-apart eyes, absent frontal sinus, etc.,—resemble, for a time, those of the savage, so, too, do his instincts. Hence the tendencies to cruelty, to theiving and to lying, so general among children—tendencies which, even without the aid of discipline, will become more or less modified just as the features do. The popular idea that children are innocent, while it may be true in so far as it refers to evil *knowledge*, is totally false in so far as it refers to evil *impulse*, as half an hour's observation in the nursery will prove to any one. Boys, when left to themselves, as at a public school, treat each other far more brutally than men do, and were they left to themselves at an earlier age, their brutality would be still more conspicuous. Not only is it unwise to set up a high standard for juvenile good conduct, but it is even unwise to use very urgent incitements to such good conduct. Already most people recognize the detrimental results of intellectual precocity; but there remains to be recognized the truth that there is a moral precocity which is also detrimental. Our higher intellectual ones are comparatively complex. By consequence they are comparatively late in their evolution. And with the one as with the other, a very early activity, produced by stimulation, will be at the expense of the future character. Hence the not uncommon fact that those who during childhood were instanced as models of juvenile goodness, by-and-by undergo some disastrous and seemingly inexplicable change, and end by being not above, but below par; while relatively exemplary men are often the issue of a childhood by no means promising.
—*British Quarterly*.

THE BIBLE AS THE SOLE EXPOSITOR.

It is not the Bible or the Question-book, together, or separately, that is to decide the progress of the mind. It is the *power behind* these agencies that is to do the work. The Bible is a dead letter, a sealed casket, to the dull or indolent teacher. The Question-book is simply a string of interrogations to the

mind that is not stirred by its suggestions, or alive to the thoughts which they should awaken. Under the most favorable aspects in which these aids may be considered, the teacher, is, after all, *the power*.

Place him in a sea of Bibles or an ocean of Question-books, if he is stupid, dull, or uninteresting, his class will stumble along from year to year, and their dullness will be the measure of the teacher's ignorance or carelessness. But a *live* man or woman, one who is full of the greatness of the Teacher's mission, will make the Bible radiant with beauty as he or she unfolds its sublimities, or will cause the Question-book to beam like the rainbow as he untwists its variegated beauties. And thus teacher and scholar, will march on in the ever widening vista of religious truth, and all will be blessed in its influence.

Our metropolis, several months since, was deeply agitated by an attempt of the Catholic priesthood to interdict the use of the Bible in the public schools. Instinctively, as it were, every heart beat quicker as the history of the deeply laid scheme was slowly unfolded; and that Bible which had lain unnoticed in many a household seemed to assume an importance, in comparison with which, the entire library beside became insignificant and feeble. We all watched the progress of the trial with unwonted interest, and when at last, the judge, rising with the magnitude of the subject upon which he was to pronounce, gave his decision, we all felt that it was clear, just, and impartial; leaving the Bible free and untrammelled, — itself the law-giver, above all creeds and far beyond the reach of any sect to monopolize or reject, the Guide and Hope of the world.

With a free Bible, and a free Pulpit, a free Press, and free thought and speech, we shall feel secure against any and all attempts to subvert our rights, or abridge our holiest privileges. May such attempts to sweep from our schools that Bible which we all love and reverence, and without which our schools and churches would be deserted and desecrated, serve to acquaint us more fully with its teachings, to impress us more deeply with its priceless value as the charter of our moral, political, and relig-

ious liberties; and cause ministers and people, — parents and children, teachers and taught, to love it for its inestimable inculcations, and defend it as the chiefest blessing of this existence, and the unfading hope of the life immortal.

W. H. R., JR.

LAURA AT PRAYER.

FROM THE GERMAN OF MATTHISSEN.

Lo! Laura prays. The harps of angels blending,
 God's sweet peace comes down her heart to heal;
 Like incense cloud from Abel's gift ascending,
 Her sighs to heaven appeal.

See how she kneels, her soul in prayer outpouring,
 Beauteous as Raphael paints the Man Divine!
 Celestial splendors seem around her soaring,
 Such as on angels shine.

In the bright presence of the King Immortal,
 Her griefs expire, and with enraptured sight
 She sees the lofty palms through Heaven's portals,
 And there *her* crown of light.

Wrapped in devotion, and on God relying,
 Throbs her young heart of angel purity; —
 Gazing on her, our spirits upward flying,
 That better land *we* see.

GOD'S METHOD. — When God has work to do, He not simply lets loose, but He organizes and systematizes the forces by which it is to be done. There is a concurrence of forces. When He creates a soul in this world, He always puts it into a body, and thus gives it a head and heart and hands and limbs, where-with it may answer its purpose here. A germ cannot be vital without assuming some form — not *any* form, but *the* form appointed to its order of life. A living principle any where

necessitates a body in which it shall be clothed. And the law in reference to animal and vegetable existence, this is no less true in the realm of ideas. Wherever men are in earnest, having living and positive convictions,—no matter whether it be in business, politics, science, or religion, they will associate, and there will be an organization—loose and informal, or compact and thorough, according to their definiteness of aim and earnestness of purpose. Organization is thus Nature's condition of life and work—and the higher the order of life and the kind of work, the finer and more complete the organization.—*Rev. E. G. Brooks.*

REV. HOSEA BALLOU, 2D, D.D.

THE following beautiful tribute to the life and character of DR. BALLOU, from the Boston correspondent of the *Gospel Banner*, we regard as worthy a place in the *Teacher* :

NEARLY a quarter of a century ago, at the time a boy living in a seaport village in Maine, circumstances led me to feel an interest in Universalism. I distinctly remember an occasion which induced me to go to a gentleman distinguished in the village for his skill as a controversial Universalist, and ask him to explain to me a passage of Scripture commonly adduced as a proof of the doctrine of endless misery. He gave me an explanation; and as I left he put a periodical into my hands, telling me to read a certain article therein. I looked at the cover of the periodical, and read the words "Universalist Expositor." I read the article and at its close came upon the initials, "H. B., 2d." I asked my friend what that "2d" meant. "O," said he, "there is an *old* Hosea Ballou, and a *young* Hosea Ballou, and the young man uses the "2d" to distinguish his initials from those of the old man!" I did not understand the article, but still *felt*—perhaps my friend said something to me that made me feel—that its author was a very great man.

A few years passed round, and I came to Boston. I went to Roxbury on Sunday morning to see the man who signed his initials,—“H. B., 2d.” I heard another man preach—the Rev. Asher Moore; for Mr. Ballou had recently moved to Medford. Gradually I became acquainted with the ministers; and I soon perceived what *they* thought of the man to hear and see whom I had been so curious. In due time, I became acquainted with

Dr. Ballou—for twelve years I have known him intimately. An hour ago, as I write this, I last saw his earthly remains at the close of his funeral services at the Chapel of Tufts College! Oh, what a sad week has this been! What mourning in our Zion! What an inexpressible bereavement rests upon our spirits! Dr. Ballou dead! *Can* this be? Is it the stern, the solemn reality? I never revered any other man as I did him; and I cannot force myself to realize the unwelcome truth, that never more in the flesh shall I look upon that noble man. Of him, it is safe to say, I shall never look upon his like again. Those of us who have known him almost daily; who have had a neighborhood familiarity with him; who really knew him, feel so saddened, so crushed at his sudden departure, that we know not how to feel, or how to express what we do feel.

Of the funeral services, a single word; they were appropriate—*highly* so; every thing was in the best of thought, the best of feeling, the best of taste. There was but one difficulty—the subject was too great; language could not adequately present it. I could fill pages in this desultory strain, but must not thus proceed. I wish to write a word of

DR. BALLOU'S MORAL CHARACTER.

It ought to be sufficient to say that Dr. Ballou was a good man. But unfortunately the phrase “good man” has been used so indiscriminately—used with so many mental reservations and qualifications, that it does not really mean a great deal. A man who pays his debts, tells the truth, and keeps within the limits of civil law, who is more distinguished for *not doing harm*, than for *doing good*—is generally acknowledged to be a “good man.” But no such enumeration of generalities gives any conception of the goodness that was in Hosea Ballou, 2d. The Christian love for man, showing itself naturally, spontaneously, without artifice, without sinister motives, without any *perceptible* mixture of selfishness, was the law of life in that man's soul. I have known other men of very extraordinary moral worth—men in whom at first I could see no fault. But an acquaintance of years would generally develope some foible, some weakness, some trait that marred, slightly it might be, the very general excellence. If placed upon a witness-stand, under the solemnities of the judicial oath, and requested to name a defect in the moral excellence of Dr. Ballou, *I could not name any such defect!* I have thought carefully on this point. On the general assumption, that the best of men have their failings, I have been curious, yes, *curious* to detect something of the kind in his character. There may have been moral failings in that character, but I can solemnly aver that *I* never could find them—no, not *one!*

Before the days of the College, Dr. Ballou instructed several divinity students—making his house their home. Hence there are many of our preachers who knew him in his home—knew him in his most private life. More than one of these have told me that an acquaintance of years under

his own roof failed to disclose to them a foible in his moral character. No provocation, nor sudden excitement ever moved him to a degree of irritation that could be *seen*. The whole is in one word — *self-control*. In him this most difficult of attainments seemed to be complete. His intellect was vast, his feelings very strong, but no sophistry from the one, no impulse from the other, even so much as disturbed the equipoise of his integrity. Some years since, I heard an eloquent Unitarian minister discourse upon the *silent* power of a good man. He need not speak — he need but be *seen*, and the healing virtue goes from him. While he thus preached, I thought of Hosea Ballou, 2d. If on any theory of ethics I found that my opinions differed from his opinions, I was troubled — I always felt that he comprehended moral themes by *instinct*. I shall here make no special claims to moral worth for myself; but I will say, and I say it gratefully, my integrity is purer than it would have been, my moral perceptions are keener than they would have been, had I not been acquainted with that model man, Hosea Ballou, 2d. Among his brethren he was a salt. To take his hand Monday morning — how often have I done that — was something of a moral safeguard the rest of the week. Brethren who would not commit a great wrong, out of reverence to God, to Christ, to their own consciences, will confess another reason — an unwillingness to give pain to Dr. Ballou. The ministers loved him. They gathered around him as the steel-filings round the magnet — it was the attraction of Christian excellence.

But where could I end with such a theme? I could say as much of his intellect — capacious, comprehensive, far-seeing; of his learning — varied, profound, thorough; of his industry — plodding, exact, careful, unwearied. But others will perhaps have better words than mine. Let an humble tribute to the moral worth of one of the noblest of men suffice for me.

ORIENTAL POETRY.

TWO TRAVELLERS.

SAYS GOD: "Who comes towards me an inch through doubtings dim,
In blazing light, I do approach a yard towards him."

NIP THE BUD.

A sprout of evil, ere it has struck root,
With thumb and finger one up-pulls;
To start it, when grown up and full of fruit,
Requires a mighty yoke of bulls.

PRECEPT WITHOUT PRACTICE.

Who learns and learns, but acts not what he knows,
Is one who ploughs and ploughs, but never sows.

SQUANDERED YOUTH.

Ah, five and twenty years ago, had I but planted seeds of trees,
How now I should enjoy their shade, and see their fruit swing in the
breeze !

A SINGULAR story is told of an apple tree planted over the grave of Roger Williams. This tree had pushed downward one of its main roots in a sloping direction, and nearly straight course, toward the precise spot that had been occupied by the skull of Roger Williams. There, making a turn conforming with its circumference, the root followed the direction of the back-bone to the hips, and thence divided in two branches, each one following a leg-bone to the heel, where they both turned upward to the extremities of the toes of the skeleton. One of the roots formed a slight crook at the part occupied by the knee joint, thus producing an increased resemblance to the outlines of the skeleton of Roger Williams, as if, indeed, moulded there — by the powers of vegetable life. This singularly-formed root has been carefully preserved, as constituting a very impressive exemplification of the mode in which the contents of the grave have been entirely absorbed.

SABBATH SCHOOL INTELLIGENCE.

At the commencement of a new volume, it is proper for the Board of Government of the Union, through its Publication Committee, to offer a few words in behalf of "The Christian Teacher."

The first volume met with a kind reception from our Sabbath school teachers, and received abundant commendation on every hand. Encour-

aged by various manifestations of approval, and by marked indications of interest, the publishers have been led to arrange for a second volume. The services of well known clergymen have been secured as editors, and in addition to these, many well known writers have engaged to contribute articles from time to time during the year. It is proposed, also, to publish each month a record of Sabbath-school movements as complete as the limits of *The Teacher* permit. This month we are enabled to give special reports of State gatherings in Maine, New Hampshire and Rhode Island, which have been kindly furnished by friends who were present.

With these plans and these arrangements for the volume commencing with this number, we confidently look to our Sabbath-school teachers and friends for a continuation of their interest and a renewal of their subscriptions.

MAINE.—In connexion with the State Convention, a Sunday School Conference Meeting was held Tuesday, June 25, at 7½, P.M., Bro. GILES BAILEY presiding. After reading of the scripture and prayer by Rev. R. A. BALLOU, Bro. Bailey opened the addresses. He said: Formerly, in our Convention, Sabbath Schools were forgotten. A great step has been taken. We have a Sunday School Secretary, and a Sabbath School Conference. When a Society has a Sunday school, the cause is *hopeful* there. In declining times, a Sabbath school has saved a Society. We must do still more. By the children of a family we sometimes gain that family; often, alas! we on the other hand lose our own children from the faith. The family must assist the Sunday school.

Br. A. G. GAINES of Bethel, spoke next. Permanent success of our faith is only to be found in the right moral education of our children. I am pained by mention of children wandering from our faith. This has never been my fear. I have not been afraid that they would find homes in other churches, but that they would find no homes at all—not that they would become pious members of limitarian churches, but that they would grow to be godless and profane. Our interest in the Sabbath school has been increasing. We feel that if the Sunday school is neglected we perish. People listen to preaching to be amused, but they do not labor in the Sunday school for this. Teaching blesses the teacher. As one has said—"No one knows anything till he has told it to another."

BRO. BLACKER continued by saying—It is our duty to minister to the spiritual good of our children as much as to our own. If there is any important thing in the education of a child, it is to make him a *worshipper*. This is worth more than to make him wise or respectable. I love to see a child that is not afraid to pray. Let the home and the Sunday school unite in this great work.

BRO. BATTLES, of Bangor, said: We ought not in this work of educa-

tion to expect to make *all* children Christians. Though I don't believe in total depravity, I don't believe that every child's heart is a fair white sheet. Nevertheless, life's great work is education. Every thing educates us. How can we direct these forces? Some you can't manage, but others are pliable. You can't make an apple into a pear, but you can take the wild crab of the woods and make it into a delicious fruit.

Bro. H. W. RUGG, of Bath, spoke next, as follows: Though a stranger in the State, I am not a stranger to this cause. It is no longer a question whether the Sunday school has a place. We regard it as worth quite as much as helping the worship as instruction of the young. Give the children half of the Sabbath. We might omit a part of the dogmatic teaching of the Sunday school, and have more of spiritual life. Make the Sabbath school a *missionary* agent. Make it an enthusiastic power. We want earnest, untiring souls for the Sabbath school.

The Annual Report of the Sabbath School Secretary was given in the Universalist Church, Tuesday, June 25, at 3, P.M., by Rev. D. B. BYTHER. The speaker urged forward the claims of the Sunday school very earnestly, and defended it against the charge of inefficiency. We may note, by the way, that in the matter of State Sabbath School statistics, he had the old complaint to make of unreporting superintendents.

The following is the summary of 17 schools on register:

Scholars, 1282 Teachers, 184 Libraries, 3858 volumes.—E. C. B.

NEW HAMPSHIRE.—A Sabbath-school meeting was holden in connexion with the New Hampshire State Convention of Universalists at Manchester, June 20, 1861. A friend sends us the following notice.

"Agreeably to a regulation of the Convention, the afternoon of the first day was devoted to the interests of the Sabbath school. An address, by appointment, was expected from a lay brother, but he being absent, Rev. J. M. USHER consented to occupy his place, and made an impromptu appeal, appropriate to the occasion, and presenting the practical importance of the Sabbath school in an impressive manner.

The address was followed by reports of the condition of such Schools in the State as were represented, accompanied by very interesting remarks, showing a deep interest on the part of the speakers, and that in their Schools at least, the cause had true friends, and that it was especially prospering.

A most excellent spirit pervaded the meeting, and all present must have been moved aright and encouraged to go forward.

In the Council of the Convention, an article was inserted in its new constitution, making it the duty of delegates to each annual convention to report in writing the statistics of the School connected with the Society they represent, with such remarks, verbally or in writing, as they may deem

desirable. By this arrangement, the Sabbath School will be more directly identified with the Convention than heretofore.

A rule was also adopted by the Council, appointing the Sabbath School meeting, in future, for the evening of the first day of the Convention, which is usually the time to secure the largest attendance. On the whole, we think the friends of this good cause may be thankful for the meeting.—B. F. B.”

RHODE ISLAND.—A State Convention of the Universalists of Rhode Island was holden at Pawtucket, June 19, 1861, for the purpose of organizing under a charter recently obtained from the State. No distinctive Sabbath School meeting was holden, the session being, with the exception of a very pleasant Conference meeting, with the organization. The interests of the Sabbath School were nevertheless cared for.

“Under the new Constitution, the Sunday School, the Church, and the Society will be equally represented, together constituting one body, ‘The Rhode Island Convention of Universalists.’ This gives a position and character to the Sunday School in the State organization, which it has not heretofore possessed, and which will prove to be a move in the right direction, as this department, with that attention which it now seems to receive, will be one of the most efficient in the formation of christian character, and in promoting the cause of christian truth. An Executive Committee was appointed, under whose direction the work will progress, and we doubt not that the future will show to us that systematic labor is as essential to success in moral and religious culture as in the business and intellectual pursuits of life.—L. W. B.”

MASSACHUSETTS.—At Fall River, a State Sabbath School Association of Teachers was holden, June 20th and 21st, composed of members of so-called Evangelical denominations; S. A. CHASE, Esq., of Fall River, presided. On the morning of the first day, an able essay was read by Rev. DR. MURDOCK, of Boston.

At the different sessions of the Convention, various important questions were discussed, such as the following: “What are the duties and qualifications of Superintendent?” “What can be done to increase the efficiency of Sabbath Schools in the State, and to establish them where none now exist?” “What work can be performed by the Sabbath School Teacher outside of the Sunday School?” Clergymen and laymen participated in the debate. A State Committee of twenty-five were appointed for the next year. We have no room for a fuller report, this brief notice will show our friends however that other sects are actively engaged in the Sabbath-school cause, realizing fully its influence and power.

JUNE CONFERENCE.

THE Conference of the Union on Sunday evening, June 16, was holden at Somerville, and was well attended. The question announced for discussion was: "Should not more time be allotted in our Sunday Schools to general Exercises?" The first remarks were offered by Rev. D. H. CLARK—recently of Somerville,—who alluded briefly, to the progressive tendencies of the age, and spoke of the relation of Society and Church to the Sunday School. Each was of value and importance to the others and should have its proper time and its proper care. The school had been too much neglected, and had too little time and attention. It seemed now in a fair way to be better cared for.

THOMAS A. GODDARD, Esq., was the next speaker, who spoke chiefly of the internal management of Sunday schools, stating clearly the advantages and the disadvantages arising from the use of general services. He spoke also of the nature of general exercises, common in our schools; alluding to manual services, short lectures on interesting subjects, followed by questions to the school, and to school lessons from text-books, like the "Bible Exercises" of Rev. A. A. Miner.

Rev. ASA COUNTRYMAN followed, presenting, in a forcible manner, the importance of activity in religious work; we feel most interest in that in which we are most actively engaged. So in our schools, we must keep our pupils busily employed. That clergyman succeeds best who gets his people at work actively in parish labor. So in our schools as in our congregations, *work* is the foundation of success. Hence general exercises may be of service in extending and increasing the interest of all.

A brother, whose name we were unable to learn, followed with a few brief remarks upon the expansion of the usefulness of the Sunday school, as suggested by the question; from the ragged school for the poor, it had advanced till now it stood forth as a powerful means of christian culture. The question of to-day was how to extend its usefulness and importance.

Remarks were also made by Bros. ROBERT WHITE and JOHN D. W. JOY, of Boston.

The discussion was a profitable one, and left behind it a conviction that there should be in every school some general service for all the pupils to share in. Class recitations brought the pupil into pleasant and profitable relations with the teacher. Beyond this, something more was needed to attach the child to the school, so that his attendance and interest may not be merely a personal regard for one single member. General exercises, if judicious, will tend to create that regard and interest desired. The nature of such exercises must depend of course upon the position and character of the school. Each must study its own resources and avail itself of what talent it can command.

THE WORK TO BE DONE.

HE who would enter, wisely, upon any important enterprise, should, first of all, consider well the nature of the work to be accomplished.

Can it be done? How can it be done? When can we see its consummation? — are, in their time and place, important questions; but not the first to which the mind should bend.

He who labors efficiently, must have in view the end towards which he toils. He must see the effect to be produced before he appoints and puts in operation its causes. He must know of the resistance to be overcome, before he can apply those forces which shall neither overreach or fall short of his purpose.

The smith who forges the massive iron must see the change which every blow produces, before the blow is given. The sculptor must have the ideal of his statue, as an intellectual perception, clearly in view, before he can begin the work of disintombing its fair proportions from the rough block of marble. And he whose pencil can awaken forms of life upon the canvas, in which there shall be groupings, attitudes and expressions, that mock the grace and beauty of nature, must have a clear conception of the change which every line of light or shade produces, before he blends his colors.

Every successful artist, or artisan, must labor with an end in view, and therefore must possess a knowledge of the nature of his work.

This truth should receive the thoughtful attention of the Sunday school teacher, for in his labors as God's spiritual artisan, it finds important illustrations. He has a work to do and not one step in its accomplishment can he with safety take, until he knows something of the religious wants of those he would instruct. He may realize, in a certain sense that he should seek to make them wiser and better, and such a thought is in the right direction; but it is not enough.

The youthful artist may desire to rival Michael Angelo,

Raphael and Cornova, and his ambition may help him on — will be an element in his success ; but if he rests in this, and does not seek to understand the principles of his profession, he cannot reach the goal of his desires. A thorough knowledge of his art must underlie the structure of his fame and precede his success.

So with the teacher in the Sunday school. While he will be assisted by his love of children, and a desire to stand among the first, in his great work, he must depend, for his success, upon a knowledge of the child, its wants and its capacities, together with the agencies by which it is to be exalted. These agencies each teacher is presumed to understand, so that the great desideratum is a knowledge of the child. Nothing can compensate for deficiency in this respect.

The sculptor may have in view the most perfect ideal which he is striving to preserve in the solid marble, but if he does not know the nature of the material to which he applies his chisel, one ill-directed blow may spoil the block in which that ideal was half developed. So the teacher with pure intention, ardent zeal and many qualifications for his employment, who, nevertheless, does not know the tendencies of mind and heart, and has not traced the veins of habit and the elements of character, in those he would instruct, may break what he designs to fashion and perfect, or waste much time in doing that, which by well chosen forces, he might at once accomplish.

These illustrations will assist the reader, by suggesting truths upon this interesting subject, which in an article like this, could not be written.

But these suggestions may not be sufficient unto the end towards which the writer looks ; and he will therefore show with more particularity, what teachers of the Sunday school must do.

And first, they must create an interest in the mind of the scholar which shall secure attention to the principles and truths of the instruction given. The ear must not be deaf, to which they speak. The mind which should consider all their words, must not be occupied with other thoughts ; and the way to the heart,

which should be moved and swayed by their devoted efforts, must not be obstructed by diffidence, prejudice or any dislike.

If, therefore, any of these barriers are found to exist between the teacher and the child, they are to be removed, as a first work.

The best of instruction is lost upon those who listen only because they are required to give their attention. The ear which is not charmed by what it hears, will not communicate the intelligence to the soul; and the mind which comes to the work of dissecting truth from error, as a set task, from which it flies at the earliest moment, does not discover the inestimable value of one, or learn to fear and shun the other.

The successful teacher will therefore seek to make instruction pleasing to his class, and dress the truth in such attractive garments that those who see her, will at once admire, then love and follow her:

How he shall do this work, we will attempt to show in the second article of this number. In *this*, we only point to that which must be done, to insure the happiest results.

The second point of interest in the teacher's work, relates to the adaptation of instruction to the condition and wants of the scholar:—The selection and proper use of the most needed and efficient forces.

There is nothing by which the intelligent and thoughtful teacher is more sensibly impressed, as he takes his place in a new class, or meets with stranger faces among the number he has had in charge, than are the different phases of character which they present.

Some will, at once, repose implicit confidence in all he says, and give themselves to be directed by his wisdom; not doubting that the way he points to them, will prove to be the path of peace. But others will be found who hesitate, and hold themselves aloof, and institute an argument, disputing every step by which he seeks to bring himself into their confidence. With both these classes there is work to do, yet, how different must his methods of instruction be. Those who receive his words undoubtingly, trusting in him for their conclusions on all im-

portant topics, embraced in the lesson, must be encouraged to exercise a greater independence of thought. They must be made to reason for themselves—to reach conclusions and form opinions, through mental processes of their own minds. Too credulous, too passively confiding, they will not possess an intelligent faith, or be able to defend the principles of their religion against the arguments of unbelievers. Such scholars must be made to encounter opposition to the views, they may too willingly adopt. The teacher should not trust them with his religious opinions, until he has assured himself that they can show the fundamental truths, on which such doctrines rest. Beneath his eye, their principles, and strength of faith in them, should be often tested, that they may learn to think and reason for themselves.

Another class of minds, will seek to know what is beneath each seal of mystery, and doubt all theories and principles until they see in what they rest and to what they tend. They will not only ask for authority, but go back still farther and seek to find the authority of that authority. Too incredulous, too independent, too irreverent, such scholars need instruction of a character entirely different from that required by the class first named. They need to learn that when the Lord, or his Christ has spoken, human wisdom is not to call the authority in question. While they should be allowed to think for themselves, and reason for themselves they should be made to feel that in the nature of the finite mind is written this decree—"Thus far mayest thou come, but no further."

There is a point between the state of passive credulity, and that of restless, inquisitive ever-doubting scepticism, to which the experienced teacher will seek to bring these different minds; and he can only do it, by a wise adaptation of means to ends.

As this point must be approached by the two classes, from opposite directions, different means must be employed to accomplish the work; and he who has not learned this truth is yet in the alphabet of his profession as a teacher. The passive, must be encouraged to think more independently, and those who are

by nature full of confidence, must be prepared to guard against false teachings, in every form and guise; while minds self-confident and restless of restraint, which seek all causes, and when they find them, doubt them still, must be directed by those moral forces, which differ widely, from the best instruction which the class first named could have. To know the way by which such minds are led, up to the proper stand-point,—to be able to restrain, yet not discourage, and to push forward, still keeping within the limits of a wise conservatism;—this is the teacher's duty and the teacher's work.

But, widely contrasting phases of mind are not the only peculiarities, demanding his attention and making necessary a judicious adaptation of means to ends. Those who are placed under his charge come from different homes—have been impressed by different influences and trained to different ends. Their habits may present wide contrasts, and their characters result from causes unlike, and, in many instances, most unfortunate; and all these facts must be known and kept in view, while he seeks to lead them up into a higher life. *Those who are* children of pious parents,—who receive religious impressions at the home fire-side and look upon Christian examples every day of life, are prepared for a different system of instruction from that which must be adopted in other instances; for undevout and irreligious minds and hearts must be made to see those excellencies and beauties which Christian life displays, before they will admire and seek to attain them. The humble and the haughty, the devout and the irreverent, the conscientious and unscrupulous, the deliberate and the impulsive, are, to some extent, different materials, upon which the Sunday school teacher is called to exercise his divine art of instruction; and he alone is skilful, he alone will be efficient, in his work, who knows the wants of his class and can adapt his wisdom to their social, moral and religious condition. To be able to do this, is an accomplishment which very few possess.

IF misfortune enters your dwelling receive it with a smile.

THE BEST METHODS.

TO KNOW the requirements that will be made of him is a first step in the teacher's work. How to respond, in the best way possible, that is the next consideration.

To be able to approach the youthful soul and gain its confidence, the teacher must possess and manifest a love for children, which never stands and knocks at the door of their hearts in vain. If any one does not possess such love, and yet presumes to teach the child, he mistakes his calling and may not hope to draw those hearts towards himself, who find in him no sympathy. We therefore say that teachers in the Sunday school should cherish a great love for children, and that will prove a power, sufficient, to attract and win their warm and yearning hearts.

Willingly and joyfully children will follow where love invites them, and for the treasure of their confidence they will accept no other price but love. Such love will find a way in which to manifest itself, and nature's promptings, are, perhaps, safe guides in this respect; still, some suggestions, as to ways and means, would often be a welcome aid to the young teacher, and we will give the fruits of some experience upon this point.

And first of all, the teacher should not fail to give to the members of his class a warm and cordial greeting, as they present themselves before him in the Sunday school. Such a salutation is always pleasing to the child, and he who in this way knocks at the door of the young heart, will find it opening unto him. The scholar will see that his coming is noticed, that the thoughts of his teacher are turned towards him, that he is treated with respect, and just so far as such attentions go, they will secure esteem and confidence.

Nor should the teacher stop with formal greetings. He should, at the earliest practicable moment, enter into conversation with his class, and show his interest in their behalf by asking of the progress they have made and pointing out such methods of improvement as he is able to suggest. If they are free

to talk with him, he then may lead them on to speak of subjects which will awaken thought, so that the mind will reach to higher wisdom, and while it is amused, will be instructed, strengthened and exalted. If they are diffident, or indisposed to talk, deal with them kindly, but, without seeming to have purposed it, put answers in their minds, which they *must* speak, and draw forth opinions and expressions such as they will not fail to give, when pushed to the extremity of their reserve. The ice of the coldest heart will gradually melt in presence of such continued efforts, and step by step, all diffidence will be overcome.

This work accomplished, and a free communication between mind and mind once opened, then will the faithful teacher seek to ascertain what are the moral and religious wants of those he is to educate. He will converse with them of their experience from week to week, and carefully observe if they are frank and truthful in their communications. Of generous, noble deeds he will inquire, and seek an unreserved expression of their views concerning them; and if he has one cause to fear that any of his class are led by false inducements, or are beginning to indulge in evil habits, he should with faithful, prayerful effort, call out their sentiments upon those points, and make them see that in the light of their own hearts, they stand condemned.

Much must be done by a familiar conversation. If any member of his class has wandered from the path of strictest rectitude, he should suppose a case involving the same principles, and after stating it, ask him who has been guilty of the wrong, or indiscretion, to give his views concerning it; and so obtain from him, judgment of his own act. Nor should he fail to speak approvingly of every noble, Christian effort which any of his scholars have put forth; and to do this, he must become acquainted with them, and know the passions and the principles by which they are swayed and directed. He cannot know his class too well. Some of the time in Sunday school should be devoted to set lessons, but *more*, much *more*, to oral instruction and a free talk of experiences, hopes and possibilities.

Illustrious examples and Christian lives should be held up be-

fore the child. Instances of youthful piety, of disinterested benevolence and of cheerful self-sacrifice should be related, so that bright and attractive ideals may ever charm the soul, and give it inspiration to imitate the great and good. And, in this work, Jesus should never be forgotten. He, as the highest ideal of the most perfect life should be presented to the youthful mind, as "the One altogether lovely," and to approach him in excellence should be the object ever kept before the scholar by his religious instructor.

Stories of Jesus ;—O, how children love to hear them. Teachers cannot do better than to relate some incident in the life of the Saviour, so often as they have a leisure moment during the session of the school ; and sometimes, if they spend the hour talking of the excellencies of Christ Jesus, they will act wisely. Our teachers do not talk enough with the members of their classes—and wherein they neglect to talk of the only perfect man and the only perfect life, they are not excusable.

What would Jesus have done, had he been placed in this, or that position ? What would he have said, had he received this, or that provocation ? How would he have lived, under this, or that combination of circumstances ? These are questions which should engage the attention of children, and by supposing certain experiences, or what would be still better, by calling out the class to tell of their own temptations, and the obstacles they have encountered in a Christian progress, he should make them see the only true way, by causing them to decide upon the probable act or word of the Saviour under just such inducements, restraints or trials. There is no better way of enforcing moral precepts or of securing obedience to the requirements of the Gospel, than by bringing the scholar to see and acknowledge the best example and the highest authority, and then by saying to him, "go and do likewise."

Children are great imitators, and if the teacher manages to keep before them, the purest, noblest and most beautiful example, the world has ever known, and makes them see its fair proportions they will delight, most of all, to imitate that. And just

here do we find the best method possible, by which to arouse the thought, and help to create a moral independence in those who are too passively credulous, and by which to check and keep within its proper bounds, the spirit of scepticism. Bring both these classes of minds to behold the perfections that were in CHRIST JESUS and while one will say, it is enough;—we could go no farther if we would—all inquiry, all investigation, all doubt must end here, the other class will find in them enough for admiration, enough for wonder, and enough for the constant effort of the highest thought.

In this one great example, there are points of excellence to be seen from every possible standpoint, and a refining, directing and saving power just adapted to every soul. The best methods must have a constant reference to Jesus Christ.

NOTHING EXISTS FOR ITSELF ALONE.

I LOOKED upon the ocean, and far as the eye could reach, nothing was visible but its own rolling waters. It seemed to have existence for itself alone. I looked again, and on its bosom rode the splendid packet, and the proud steamer cut its liquid waves. I saw its vapors arising through the heated atmosphere, and, in the bosom of the cloud, floating away until from beneath them the corn and vine, the flower and fruit-tree, asked for the treasured blessing; and then I saw them falling in gentle rain, and ministering to the wants of vegetation, thousands of miles away from their ocean-home.

I looked upon the mountains—the solid land—the well-established continents, and saw them folding in their loving arms and clasping to their bosoms the restless, fretful, angry waters, until by their fond embrace and kind restraint, their stormy passions were hushed to peace. And then, I said, these have relations to each other—a mission for each other, and thus forevermore will they receive and give.

I saw the strong and towering oak giving support to the frail and tender vine, and helping it to defy the winds and storms, which otherwise would have laid it prostrate in the dust, — and I beheld that vine, in return for the needed favor, clasping with tendrils of love, the rough exterior of the brave old tree, and twining its trunk and boughs with garlands of beauty. Each lived to bless the other.

I saw the dew-drops resting in the cups of smiling flowers, imparting *beauty*, *freshness* and *new life* to all their blushing petals; and those flowers in return for that sweet visitation, imparted fragrance to the dew-drops, and made of them a richer tribute to the thirsty air. Neither the flower nor the dew-drop existed for itself alone. And when the morning breezes came and kissed away that pure and sparkling nectar, they found upon their lips the fragrant gift of a sweet love.

I saw the selfish man enlarging his estates and treasuring up his gold, and, as I listened, he exclaimed, “these are my own; and I will never share the joys and blessings they confer, with any other soul. I’ll bind them to my heart; they shall be all my own.” Just then a beggar passed that way, and looked upon his splendid mansion and beautiful garden, and in one moment experienced a purer and sweeter joy, than the delightful scene had ever given to its proud possessor; and in an arbor, half hidden by the blooming rose-tree, I saw the poor, half rewarded gardener, reading in forms of beauty, lessons of God, which the rich man could not understand, and translating the language of flowers which filled him with delight. The rich man did not, could not live for himself alone. His estates furnished employment to those who needed his gold — the architectural beauty of his mansion feasted a thousand eyes, and his flowers bloomed for a whole neighborhood. His purpose was opposed to the law which God has established, and it could not prosper.

As I went my way, these lessons were the subjects of my thought and I inquired why it should be that man, alone, of all the works of God, should disregard the law of mutual favor, and seek to live for himself alone.

CHRISTIAN HEROISM IN CHILDREN.

MANY people have but little faith in children, and would laugh if they should hear us saying that we had known of heroes and heroines among the juveniles of our acquaintance. But we could say this, in all truthfulness. We have known children, whose moral courage was sublimely great. Who, ever seemed to be prepared for life's events—were calm in times of trial—hopeful in the dark day and ready to die *when, where and how* the Lord should call them. Such children we have seen, and when death came they did not tremble.

There was an incident connected with the fearful conflagration, after the falling of the mill in Lawrence, which is a striking illustration of this truth. A little girl, but twelve years old found herself so confined beneath an iron loom, that to escape was quite impossible. She was but slightly injured, and could see all that was transpiring around her. A few feet from her was another girl, who had some prospect of being rescued from the ruins, before the flames should reach her. They understood their position. They talked of the probable time before the flames would reach them, and finally, when the more fortunate of the two was almost rescued and there was seen to be no chance for the other, she took a due-bill from her pocket and reached it up to her companion, saying, "here, take this—you will live, but I shall perish in those flames. Take it and give to my father. It is for a small sum, but he is poor and will need it. Carry it to him and with it the blessing of his little Nellie." "Kiss him for me, when I shall be in heaven." She had but a moment more to tarry—for, like Elijah of old, she was wrapped in a chariot of fire, and transported to the spirit land.

Another instance, of which the writer had personal knowledge, is worthy of notice. A little boy received an injury because of which the amputation of a limb was deemed advisable. His parents wished to keep the decision of his surgeon from him, as long as possible, thinking that he would not be able to endure

the thought of it. But in their faces, he read the painful intelligence and spoke to them as follows:

“Why do you not deal openly and frankly with me. I know that something is withheld which I should know. If I must suffer amputation, I wish for time to pray for strength;—if I must die, I would improve the intervening hours in giving up my soul to God.”

His parents saw that they were wrong, and told him what had been resolved upon. “Is it not possible to save my limb,” said he. His father told him, that he feared it was not possible. “Then leave me for a little while,” said he, “for I would talk with God.”

All left the room, and when a few moments later they went back to him, he was resigned and calmly said, “I am prepared for it, for whether I live or die, my Heavenly Father will not forsake me.”

CHRIST OUR IDEAL.

THE Sunday school teacher should not neglect to point his class to the only example of perfection which has ever arisen out of our humanity. He should also impress upon their minds the necessity of copying that example. Of seeking to arise into the graces, excellencies and divine proportions which appear in him. And how can this be done? How can they be taught this most important lesson? A single idea may help them, and we will give it in this place. When the modern artist would copy one of the painting of the old masters, he first sits down and studies with care the original before him. He then attempts the outlines of the picture looking with critical attention, first upon the master's work and then upon his own.

When this, his first task is accomplished—when the groupings of the master's creation are seen on his own canvas, then he lifts his pencil—blends his colors, and begins the more diffi-

cult work of giving the expressions of life to the forms before him. But as he paints, does he lay aside the picture he is seeking to copy and rely upon his unassisted genius to reproduce the original? By no means. The wise and skilful artist will study with ever-increasing care and interest the master's work, seeing at every point he would develope, new beauties to admire and new difficulties to overcome in the work of imitation.

And such must be the method of procedure, and such will be the experiences of those who would fashion their lives after the glorious proportions and the surpassing beauties which appear in Jesus Christ. While they do those acts that will determine the attitudes and proportions of their lives, they must look to him as the perfect ideal; and while with the pencil of thought they give coloring to character, if they would make it bright and beautiful, Jesus must not be forgotten.

Intently and constantly they must study the lineaments of his moral countenance—the principles of his life, before they will be able to appropriate the perfections which there appear, and present themselves copies of the great original. When tried, as I am tried, how did Jesus act? When tempted as I am tempted, what did he reply and do? When in the midst of darkness, such as now surrounds me, how did he move forward? These are questions which the scholar should be encouraged to ask, and the teacher should help to answer them.

WORKMEN IN OUR SUNDAY SCHOOLS.

How few are capable of speaking to children in a profitable way. Some of the most wise and good have acknowledged their inability to do this in an effective manner. Peculiar qualifications are demanded if we would get the attention and move the minds of the young. Frequently an anecdote or some trifling saying will do more to fix the attention and make an impression, than the most profound effort. Yet, the workmen in

our Sunday schools must seek knowledge; yes, of men and things; but more especially of the Bible. No one can teach what he does not know. Our teachers must study God's word. They must give attention to those books that may be used as aids to a knowledge of the Bible. The Scriptures indicate that they belong to an age far back, and one essentially different from ours; hence, how indispensable that we go back in thought, and ask how the people of that age understood the word to which our attention is directed.

If the teacher is tolerably familiar with the Bible, he will never be at a loss to know how to speak to his class. He will always have a fund of the right kind of information on hand.

2. Our Sunday school workmen should have correct *moral* convictions. The teacher's work is not simply to help the child to go through with the lesson as a parrot talks, but to impart spiritual knowledge; to show by familiar illustrations, how the sacred Word tends to elevate and regenerate the soul, and that *this is truly* the grand end and aim of its blessed contents.

Our teachers should be men and women of spiritual culture. They should often go to God and cry to him for the requisite wisdom to discharge their duties profitably to the children and youth committed to their care. It is a well known, but a lamentable fact, that all the religious instruction many children have is obtained in the Sunday school. Shall our teachers be qualified to discharge their duties to such as these.

3. Our Sunday school workmen need to be *active* persons. We want no drones. None to take classes because others will not, or because the school is "like to run down." No, no. We want those who have *felt* something as Robert Raikes did when he saw the forlorn condition of the children and youth about him, growing up without the means of knowledge. Or, as Martin Luther did when he enlisted in the great reform of the Romish Church.

A teacher that has not seen the necessity of Sunday school instruction, is not the one to be of great service in this work. He alone who has looked at the subject so earnestly, surveyed

the condition of the world so fully, as to feel like the Gospel preacher, "*Wo is unto me*" if I do not enlist in this good movement, with soul, body and spirit, is fully prepared for the teacher's mission. Blessings on the noble band of men and women who, from Sabbath to Sabbath, put aside their personal interest and go forth to educate and guide the young. God, from his high and holy seat does bless them. He will bless them; and when they are ready to perish the benedictions of those whose souls they have guided in the way that is everlasting, will come upon them.—H. J.

THE LAW OF THE MIND'S DEVELOPMENT.

I REMEMBER the mountain behind which I used to see the sun go down, and from the top of which I supposed that one might see the end of the world.

The tree that grew by my father's dwelling and the stream that flowed close by it—were they not the largest I had ever seen, and did I not believe there were none so grand and beautiful in the whole earth? But such ideas rested in ignorance of other things; and there came a change by which I was enabled to see those objects in a different light.

That change was not of a day, a week or month—it came only with the years. Slowly the light increased; slowly the sphere of knowledge enlarged until my childhood's river was no longer such; and the old elm tree, though beautiful as ever, did not astonish me by its greatness. All my readers have had similar experiences. As our days have been multiplied, the world has grown larger in our estimation. Childhood's mountains are now but hillocks—its rivers are bubbling brooks, and its king-trees have lost their crowns of greatness.

In our experience, as scholars, we shall find the same stages of progress—the same law of the mind's development.

As the child enters upon the first lessons given out by his teacher, what a field opens up before him—I should rather say

begins to open up before him, unexplored, unimagined and boundless.

He begins to explore that field, nor dreams but he will finish the work in a few short years. He tastes the flowers of knowledge, and longing for its fruits, he presses on with his investigations.

He turns leaf after leaf in the great volume of wisdom. He mounts from one elevation to another, in his upward journey. He breaks seal after seal, which bore the stamp of mystery, and the stream of knowledge is every day growing wider between its banks, yet the end seems to him no nearer than at first.

And when the head is decked with the blossoms of age the student finds that he has only commenced a work which eternity alone will enable him to finish.

But what we wish to make appear most clearly to the mind is this. The wisest of men attain to the sublime position, which they occupy, from the smallest and feeblest beginnings, by slow degrees and through numberless stages of progress.

In science it is the Alphabet, the Speller and the Reader, the Arithmetic, History and Geography, the Philosophy, Chemistry and Astronomy, each in the order of a natural progression and so onward forever. Of spiritual things we must learn in the same way, and in obedience to the same law.

Early in youth, we are impressed with the idea of God's power. This is in many instances, the first element of our faith in him.

We see the earth, sun, moon and stars, and have some limited conceptions of their magnitudes. We are informed that God is their Creator, and see at once that he must have great power, to have performed a work so wonderful. We therefore give to him, as our first ascription of praise, the attribute of *Power*. Every time afterwards that we gaze upon those created objects we think of the being who made them as a great and *powerful God*.

But in our march of progress the greatness of those external objects increase in our view, and as we learn more of them, we

see that *wisdom* as well as *power* was requisite in their creation. We discover in them a singular perfection. We find them all moving with mathematical exactness, and balanced in their courses with a nice precision, which excites the admiration and wonder of the wisest human mind. Ever afterwards, as we look upon the Earth or up into the great community of Stars, we think of God as the *all-wise*.

This tributary to the stream of knowledge gives it new importance and causes it to flow on within the mind, until another of God's attributes is discovered, and thus another stream is added to the swelling current.

We learn in time that God's power and wisdom are so directed, as to promote the welfare and best good of man. Experience teaches us that the light of day is indispensable to our comfort and happiness, and we see the glorious sun, so constituted and so controled that his radiance is never diminished and his daily visits never delayed.

By ever recurring weariness we are taught that seasons of rest are necessary, in which to refresh both body and mind; and in those night-shadows which alternate with the brightness and splendor of day, we find this want anticipated and provided for.

We need provisions for our material nature, and do not fail to see that God has so arranged the order of the seasons, and so filled the earth with the germs of fruitfulness, that at regular periods, rich and abundant harvests are waving around us, or are shaken off at our feet.

In all this the goodness of God is apparent, and as we think of these provisions, this attribute enters into our idea of Him.

Such is the law of the mind's development. Such the natural process by which we grow in knowledge.

Let those who are the educators of children keep these truths in mind, and while they wait with patience the blossoming of the scarcely visible bud of promise, let them inspire the youthful soul with blessed hope.

THE following lines, written by Miss Mary E. Page, of Lowell, were sung at the recent examination of the Normal School in Salem, and in these days, so full of thrilling events which have reference to the great rebellion, they will not be considered out of place in this journal. The author is connected with the First Universalist Sunday school in Lowell, and is a young lady of great promise.

FROM lips of Southern traitors sounding,
Was heard Rebellion's fearful cry ;
From Northern hills and vales rebounding,
The Patriot's answer reached the sky.
They thought to desecrate our standard,
And shame its folds with direful stains ;
But unpolluted it remains,
And proudly floats, borne by our vanguard.

CHORUS.—Freeman ! the flag uphold,
Till death make weak your hand !
Its stars and stripes shall wave and glow
O'er all the goodly land !

The hosts to freedom true remaining,
Shall speed to certain victory ;
And they who die our flag sustaining,
Shall have renown in time to be.
Oh ! Liberty has waited, longing
To lay her hand on Slavery's chain,
To break its wretched length in twain ;
And now, behold, her sons are thronging !

CHORUS.—Freeman ! &c.

We need not fear the wily traitor
Will harm the noble Ship of State ;
For oh ! we know full well a Greater
Controls our mighty Nation's fate !
And He our hero-men is arming
With all a Christian's dauntless mail ;
Oh ! who has known His warriors fail
At aught in Earth or Hell alarming !

CHORUS.—Freeman ! &c.

SUNDAY SCHOOL CONCERTS.

EVERY Sunday school may have its monthly, or, at least, its quarterly conferences, which will add greatly to the interest which both children and parents have in that institution. A few suggestions upon this subject may be useful to those who have never attempted a thing of this kind. Let it be understood that on the last Sunday evening of every month, or of every quarter, there is to be a public meeting in which the children are to have a part. Let the Superintendent select some hymns for the school to sing on that occasion, and be sure that the tunes are sweet and cheerful music, such as children love to use, in praising God. If there are some good singers in the school, let them prepare to sing a few sacred songs, as Solo, Duets, or Choruses; and for those who cannot sing, let other parts be assigned.

Speaking is a pleasing and useful exercise for this class of children, and even those who sing, may speak also. The subjects selected for speaking, should be cheerful and joyous, so far as possible, that the minds of the children should be attracted by them, yet it will be found that some very young scholars will grasp, comprehend and love to speak the most sublime or pathetic passages to be found in our language. The pieces to be spoken may be prose or poetry. Children love to speak poetry best, and if they are properly instructed, they will do well in making such selections. They may speak single declamations or dialogues, or both. A good variety is desirable. When the songs, hymns, declamations and dialogues are given out, let the scholars understand that they must be ready in just one week. There should be one or two rehearsals, and at the time of the concert all should be ready. On these occasions, let the school come into church, and be seated in the front pews, together. Let the whole school be present, those who do not speak or sing as well as those who do—and, so far as possible, let the teachers be with their classes.

It is best, if the Superintendent is willing to preside that he

should do so; otherwise the Pastor may take charge of the entertainment and call the children in the order previously set down. No stage need to be erected. The stand in front of the desk, or even the first or second stair leading to the pulpit will do as a stand for those who declaim or sing alone. The children need not dress differently for these occasions than they do for church. The less formality about the whole matter, the better it will please and the more useful it will be. After singing by the whole school and a prayer by the Superintendent or Pastor, or what would be still more interesting and appropriate, a ritual service by the children, concluding with prayer, then the exercises should be distinctly announced, and the name of each scholar given as he or she comes forward. This will be pleasing to both scholar and parent, and will enable all to know the one to whom they are listening.

Let singing and speaking alternate and when the children have concluded their parts of the service, a few remarks by the Pastor, a monthly or quarterly report of the school by the Superintendent, and encouraging words by others present will be a fitting and useful close; and, altogether, such an occasion will prove highly attractive, and beneficial in many respects.

In the excellent school at Nashua, N. H., these concerts are held monthly except in the warmest part of the season. In the second school in Lowell, they are of frequent occurrence, and in both these places great good has resulted from them. Let other schools try the experiment and a blessing will attend the effort.

WHAT IS NEEDED.—The Sunday school is the children's meeting, and all our societies are ready to acknowledge its importance, as the great educator of the rising generation. Why, then, do they not consent that it shall have a time in which to do its work? Why do they insist upon crowding it into a single hour in the morning or noon, while they claim for the adult portion of their congregations, two services, two sermons, and the best portions of every Sunday? We need a

change in this respect. We need more time for our Sunday school services. What society will set the example and give one-half the day to youthful worship?

HOPE.

A TENDER Star is beaming
Aloft in yonder sky :
We see its steady gleaming,
And feel our Father nigh.
That Star of Hope, O Father,
We pray Thee, keep it bright ;
Though clouds of sorrow gather,
O, feed it with Thy light !

With earnest, deep devotion
We'll watch that fadeless ray,
And never wild commotion
Shall turn our eyes away ;
For once that Star was glowing,
A jewel in Thy throne ;
But Thou, our weakness knowing,
Didst grant it for our own.

M. E. P.

SABBATH SCHOOL INTELLIGENCE.

THE NORFOLK COUNTY TEACHERS' UNION.

THIS Union, which has been in existence about two years, met in Canton, Sunday evening, July 14. There was a good representation from Stoughton, Dedham, and other towns in the vicinity, with the pastors, and the gathering was one of interest and profit. After the devotional exercises were concluded, Br. J. W. DENNIS, the President of the Union, conducted the business and discussions. A committee, that had been previously chosen, reported that in their opinion it would be productive of good to our Sunday schools in this section, to suspend our regular Sunday services one half-day in each quarter, and have a general meeting of parents, teachers,

and children. This matter was discussed to considerable extent, and laid over for the next meeting. A resolution was taken up reading as follows :
“ *Resolved*, That the Sunday school is the nursery of the Church and State.”

Br. JEWELL, said he thought the resolution was a broad one, and yet that it was sufficiently comprehensive to be well understood and appreciated. Yet, having talked on the subject at a previous meeting, he would not prolong his remarks now. He would say, however, that while the doctrine of the Resolution before us was apparent to every mind — the Sunday school *is* the nursery of the Church and the State, yet, we must not rely too much on this instrumentality. There is danger, he thought, that we shall expect too much from abroad — rely too much on the help of others, and not enough on our own efforts. “Unions” are good in their place — so are guide-books, commentaries and question-books — but to be a good, efficient teacher in the Sunday school, much study of the Bible is required, much meditation, much thought and preparation. It is a great thing to be able to instruct the young.

Bro. TISDALE of So. Dedham, a teacher, who speaks frequently in our meetings, and speaks to the point, addressed us. He said, if the doctrine of the resolution was true, and he thought it was, we surely ought to take care of the “nursery ;” we ought to save for it — that its interests should be cherished by well-instructed friends.

Bro. M. R. LEONARD, the young pastor of the flock at So. Dedham, next addressed us. He thought the resolution mainly true — it was broad and yet all could understand it. But, said he, the *home*, the *family* also should be regarded as the “nursery of the Church and State.” He spoke well and earnestly of the power of early impressions — of the necessity of home education — showing that parents should not leave to the Sunday teacher to do what they should do themselves. But, alas, thought the writer, as the brother spoke — how few of our parents give attention to these things. How few are competent to instruct their children, and how few of those who are competent *do* really undertake the business of teaching their offspring regularly. They aid in getting their children off to the Sunday school often “to get them out of the way,” with but little thought or *care* as to *who* are their teachers, or indeed, whether they have any teachers ! Does a parent read this who is thus criminally neglectful ? Repent and do thy *first* work.

Bro. DENNIS, who had spoken to the resolution at previous meetings, said he felt that this was a good meeting. He need not confine himself to the question, but would say that although these gatherings might not do all that we could wish, they had done and would do much for us in helping us in our Sunday school work.

Bro. SHEPARD of Canton, and GAY of South Dedham, also addressed the meeting.

The next meeting will be held in Stoughton. Question for discussion — “*How can Teachers best interest their Classes?*”—H. J.

FIRST UNIVERSALIST SUNDAY SCHOOL IN LYNN.

THIS school is in a most prosperous condition. We were present at one of its sessions, a few Sundays since, and can truly say it is one of the best schools we have ever visited. It numbers about 200 scholars and we found the superintendent, vice superintendent, teachers and librarians actively engaged in their respective duties, and what was particularly noticeable and pleasing, was the good order which prevailed.

BRO. ELLIS is doing a pastor's work in that school; and his excellent wife who has the charge of a large and most interesting infant class, is rendering efficient service. They have introduced the new service-book and are much pleased with it.—L. J. F.

CONFERENCE MEETING.

THE July Conference of the Union was holden at Roxbury, Sunday evening, 28th. The topic presented for consideration was, “The Duties of the Sabbath school and kindred organizations in the present national crisis.” The first speaker was REV. J. G. BARTHOLOMEW of Roxbury.

The present was a time of trial and trouble. Our country was in commotion and from our midst had gone forth fathers, husbands and brothers to battle in her behalf; they had gone forth to put down treason and to sustain a free government and left us to care for all that was dear at home. The war was not one of aggression, but simply of defense against traitors. He analyzed at some length, the nature of the present struggle, showing the relative positions of the South and the North. With regard to such topics the church and the clergy had a right to be heard — religion was worth nothing unless made practical, and it was the preacher's office to take the great truths of the gospel and apply them to the every day experience of life. If politics and government agreed with God's law they were well enough; if they disagreed, politics or government must yield and not religion. There was no greater mistake than to limit the clergy — they must be free and unbounded. And as it was their duty at any time to condemn error and commend the right and true, so now it was their duty to canvass fully the circumstances of the hour, and show in this hour of peril where Christianity leads.

He proceeded next to speak of the evil of war times, and the importance of counteracting them by all means in our power. The Sunday school was an efficient agency, and it was our duty to see that its full power be exercised.

REV W. H. RYDER, of Chicago, spoke next in response to a few words of welcome from the President.

The question was definite in its terms. It did not refer to our duties as soldiers, it did not refer to our responsibilities as citizens, but appealed to us as Christians — as laborers in Sunday schools and kindred organizations. It assumed that there were duties, and it was our part to consider what those duties are. In deciding what they are, we must consider first, what are our duties in times of peace. War does not change their character, it only intensifies them and increases our obligation to be faithful at our posts. Let us, as teachers and preachers of God's word, work in the home-field the same as ever, only with stronger love of the work, and a deeper conviction that we are but instruments in His providential hand. Let us be good and do good. But if prominence is to be given to any special lesson suggested by the national crisis, it is embodied in this : War is a tremendous evil ; Seek peace ; Blessed are the peacemakers ; Avenge not yourself ; Love your enemies. Are we not in danger of doing a great wrong by awakening and cherishing in the young, and especially in our brilliantly uniformed boys, false notions of the glory of war ?

The speaker related a touching incident connected with the presentation of five neatly bound copies of the Bible, to as many volunteers who recently went out from his Sunday school ; and closed by putting the well-timed question, Have you any friends enlisted for the defense of our institutions, to whom a Bible or other memento would lend comfort and encouragement.

A layman, whose name we did not learn, spoke next, briefly, of general Christian duties.

BRO. H. B. METCALF, of Roxbury, was the next speaker. The topic was not one which suggested to him thoughts of war, of the causes of present troubles, or the results of present national action. It seemed rather to point to peaceful duties at home. It directed our attention to the responsibilities of daily life, the moral and religious duties of Christian men and women. He referred to the remarks of Bro. Ryder, as embodying the true idea of Christian fidelity, and appealed to friends to be constant and earnest in every good work in which they may be engaged. We must not cease to condemn whatever is bad, nor abandon any of our theories of right and wrong, unless experience has demonstrated their absurdity. War is as much to be deplored now as in more quiet times. Intemperance must be combatted with renewed earnestness. A spirit of revenge should not be allowed to influence us, or loose reins given to any evil thoughts or tendencies. Christians should abandon none of their cherished means of labor. We heard with regret of the abandonment of National religious gatherings, of regular Anniversary meetings — for surely, if ever they were good, they are good and valuable now.

He closed with an appeal to Teachers to continue faithful and diligent in their labors with the young.

BRO. E. A. WISE, of Roxbury, followed, relating his experience by the bedside of the dying, and closing with a few words of Christian exhortation.

WHY TEACH JESUS.

THIS is a hypercritical age. Flaws are detected, so it is said, in the life of Jesus of Nazareth. Some think that Messiahs better suited to the age are forthcoming. These watchers of the signs of the times imagine they see something better than the Son of God. They occupy a spiritual stand-point where they discern, as they think, what is wanting in Christ's character, and are ready to tell us how to complete its roundness of development. They reduce Christian history to a level with all other history; it is not a divine, but a natural revelation.

Now how can we expect to transmit to the young mind any power from Christ's character if we treat it as a romance, or where will be the authority of his teaching, if he is regarded as a mythical and not a historical personage? The apostles of naturalism commend the Christ of the gospels. He is a person who shines with great historic splendor. They express the fullest respect for this bright reality of wisdom and virtue, goodness and truth found in the inartificial records of the evangelists. He is a very fine but not *unmatched* sample of human nature. Their perplexity chiefly arises from the supernatural portions of his history.

We will take a brief review of this part of the narratives. The one universal objection to miracles is, that it is a disparagement to an All-wise and an Almighty being to allow that he would frame an order of creation in which he would need to interfere by interruptions and suspensions. But how do you know that this arrangement of the marvellous was not a part of the original plan? We know too little of the order of nature to affirm that they broke that order and therefore cannot be genuine. Miracles could not have been, you say, because they violate the ordinary movements of the system around us. They are not in accordance with physical cause and effect. We cannot see so far as the Divine Intelligence. For aught we know they may be in harmony with his complicated purposes and his higher scheme of government. We dare not say that the

present order of things is eternal. Indeed, the geologist affirms that through the long ages there *have* been occasional and periodic interruptions and suspensions. The earth has been ever changing its physical aspect. *Miracles* have been introduced into it in the form of new creations. The supernatural acts that first laid the foundations of the world have been repeated from time to time. Does not his love and wisdom abide? You observe a uniform series of cause and effect, and you argue they must remain unbroken; but they have not been fixed from the beginning, and hence we infer they are not, of necessity, immutable. God will supercede nature or suspend his ordinary ways when a worthy object demands it. Dare we assert that miracles were not necessary to the then condition of the world for the realizing of his moral intentions by individuals and communities? They were the ladder by which the mind in its sensuous state climbed up the celestial heights; let us not knock it away, because we have, or think we have, made the ascent, and have no further use for it. If the miracles were ever a valuable evidence, they are so still. Those who deny the gospels their supernatural origin and claim, have received from them their sublimest ideas. They ignore these records, while they are indebted to them for their best principles and highest truths. They would dig away the mount from beneath their feet, by which they have gained their spiritual elevation. Miracles alone convinced the first believers that his voice was not the utterance of a man's voice. They drew attention to what he revealed, so that thereby they entered into fellowship with things they had never before conceived.

Again, there are those who would expunge the supernatural from the text. The rules of criticism forbid this, if the text can be proved genuine. To deny the miracles is to do violence to the entire gospels. The whole narrative is unreliable, if we can silently put any part of it aside as worthless. His wonderful acts are so involved with his preceptive discourses and instructive parables, that a cloud of ambiguity is cast over all if any can be heedlessly passed over, or quietly discarded. He

so speaks of himself and is so spoken of that nothing can be omitted unless you mar and invalidate what remains. If we deny that he opened the eyes of the blind, we must deny also that he opened the spiritual vision to the better contemplation of heavenly things. If we deny that in the wilderness he fed the multitude, we must deny also that he feeds the souls of thousands with edifying truth and heavenly discourse. How can we doubt that at his word or touch an omnipotent and healing energy went forth, and not also deprive him of the loftiest attributes of benevolence and of perfect goodness. The difficulties are greater to erase the miracles than to leave them unquestioned. The marvellous and the moral must fall together. What it is said Christ did is so woven with his personal behavior, with each circumstance and event, that it is a sheer impossibility to cross out the one without making the entire document void. To thus cut the gospels up into shreds is to perpetrate outrages upon them.

Once more. Put the miracles aside as falsehoods and you charge the writers with conscious fraud. They report as eye witnesses; and if they report untruths, nothing that they say is worthy of credit. If they solemnly assert such an act was performed when it was not performed, their instruction is good for nothing. If we say that the gospels are fables, then the spirit that animates the church, the success that has attended his mission, the spirituality of his character, so distinct from all reformers and founders of religion, are utterly inexplicable. Portraits of Jesus could not have been counterfeits, they are so original and real that they must have been copied from the very life. John could not have written of him as he did without an intimate acquaintance with him. Had the life of the Saviour been an independent creation of the mind of each evangelist, the different accounts of him would have been far more dissimilar than they are; as it is, the discrepancies are just such as go to prove the authenticity of the book. They vary just enough to show that there was no preconcerted agreement in the conception of his personality.

But it has been said that the evangelists were honest but were deceived. Then was Christ their deceiver. He refers to his works as proof of his heavenly mission. He says, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me believe the works: that ye may know and believe that the Father is in me and I in him." "If I had not done among them the works which none other man did, they had not sinned: but now they have both seen, and hated both me and my Father." "Jesus said, go and show John again those things which ye do hear and see; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

If he appeals to his works as evidence that he was sent from God to bring the instruction and manifest the love of God when his works were but a kind of legerdemain then he was an arch imposter. Could his miracles be of a class of quackeries that are imposed on every age to stimulate the appetite of the marvellous, and still he be a pattern of virtue that excites the veneration of the world? Men of the most comprehensive culture do daily receive, as the greatest intellects and the acutest logicians have received, the revelations of Jesus. They have received it as little children, without abatement and without doubt. The ministry of the blessed Lord commends itself to the devout affections. It behooves us seriously and sincerely to consider whether this Christ of wisdom is not worthy of the highest religious regard. It is not the ignorant and fanatical, the credulous and superstitious who believe concerning this Christ of the gospels that he is indeed the Christ of God. It satisfies the deepest spirit consciousness and gives perfect contentment of faith to all.

All endeavor to take the supernatural out of the gospel, or to show that there was deception in any part of it, has failed and must ever fail. All books that have aimed to convince the world that Christ was a fiction have, after a time, been neglected and forgotten; they have had no fixed and abiding influence,

but the gospels have lived on with increasing power and vitality. It is a hopeless and fruitless task to try to preserve the integrity of his teachings, and annul his marvellous acts.

Once more. It is said Christ was the product of the age; that his religion was but a disclosure of the internal consciousness. But how could he have been the growth of his time when he was not understood by it. The sentiments of the people were opposed to his leading truths. The founder of Christianity could no more have been produced out of the then existing elements of society, than an effect can be produced without a cause. No code of morality stands so high as his. His religion is as different from what humanity then was, as light is from darkness, or creation from chaos. The theory that the church is the result of spontaneous development, the natural fruit of a progressive law in the human species, is far more irrational and absurd than that mankind have proceeded from inferior forms of creation by a gradual generation. Christianity in its invisible and interior character could not have arisen from self-reformation, or self-culture, or natural religion. They who think so take no account of the lineaments it wore in its early progress when it bore and overcame earthly opposition, and survived the conflict of bitter trial in such a spirit as to excite the wonder and the worship of age after age. The foundation upon which Christianity is built is removed by making it but an expression of the elevated consciousness of mankind.

Think for a moment how he taught. He taught us by his mission of sorrow, how to suffer in this world. In his unswerving trust in God he showed there was no greater triumph for us than in the fixed purpose that bends our will to the divine will. What a comfort to look to him who alone can measure the height and depth of human endurance. As we hear him say, "O, my Father, if it be possible let this cup pass from me, nevertheless not as I will, but as thou wilt," do we not feel that a like prayer, going up from aching hearts and broken spirits to-day cannot be offered in vain? This divine pattern surpasses all pagan examples of heroism. His holy submission was the

sublimest type of fortitude the world's history ever furnished. He taught that it is better to bleed with the wrongs of humanity, than to reject the truth; better to suffer for the good, than to rejoice in the evil; better to bear the body's miseries than to carry the soul's woe; better to advance in holiness through pain and contempt, than to revel in ungodly pleasure and honor; better for this life and better for eternity. We see in him that it is not unmanly and cowardly to forgive injuries, and to bear insults meekly. We learn it is the highest manliness and bravery to submit to be reviled and buffeted and spit upon and crucified for the sake of the truth. His triumph of the soul over suffering is a beautiful conception which had never dawned upon the world's mind. As we lay a strong hold on the promises of the Master, no stripes or anguish can wrest from us the glory of a life turned heavenward. His spirit inspired and sustained all the noble ranks of martyrs. As he stands before us sublime in his simplicity he fills our adoring contemplation with an enthusiastic picture of a perfected Christianity, and our common humanity rises up majestic, lifted above the darkness and doubt consecrated by his patience and self-abnegation.

The soul calls for such a teacher. We must let the sun of righteousness illumine the mysterious passages of life, for our dim lamp of wisdom will not suffice us. We must consent to be taught from above of the unknown and interminable future wherein the human mind seems doomed to speculate. If we reject this region of light and venture to tread our way alone, we shall get no rest in the wilds where we may wander, our toils will be fruitless and our path dark. If we live out our seventy years thoughtfully and soberly, and not sensually and sordidly, we shall need the comfort derived from the faith that the Christian scriptures are an authentic record, or we must be weary pilgrims. We cannot be content with Pantheism, Atheism, or rationalized Infidelity. Without Christ we have no gospel, no New Testament, no church, no certainty of pardon, no assurance of immortality, no revelation of God, no sure knowledge of duty and right, for nature and conscience are not

infallible guides. If we would still honor the Sabbath, and preserve every worthy institution, and rise to a fairer civilization, let us still acknowledge that Christ's word and work is divine. Let him be preached from our pulpits; let him be taught in our Sunday schools; let his message be given to the poor; let his promises be carried to the sick; let his many mansions be opened to the faith of the dying; let his comfort and peace be spoken to the bereaved; let his hope of heaven shine upon the graves of our kindred; let his salvation embrace all our beloved and friends.

LOVE AND FAME.

THE memorialist of the lamented Elizabeth Browning, says: "It is a pleasant story told of the street beggars that walk through Via Maggio, under the windows of Casa Guidi, that they always spoke of the woman who lived in that house, not by her well-known English name, or by any softer Italian phrase, but simply and touchingly as 'the mother of the beautiful child.' This was pleasanter to that woman's ears than

—— 'To hear the great world praising her far off.' "

What? was she, the regal singer,
Who hath no sister peer,
Was she like common mothers,
Subject to a smile or tear?

You marvel while you read it?
Did you ever see the day
When fame's enticing chalice
With love's you had to weigh?

If the balance was in favor
Of the golden cup of fame
I know, like her of Sychar,
You thirsted soon again.

But if not, like living water
The Master had to give,

From the gracious cup of blessing
Your soul shall grow and live.

Royal poet, and true woman,
This glimpse of thy rare soul
With Mary's sweet memorial
We mother's will enrol.

We will teach this matchless lesson
To the children at our knee,
That the purest inspiration
Is from sweet humanity.

Above the war of trumpets,
The loud huzzas of fame,
She let the bugle notes of love
Be always her refrain.

E. A. B. L.

CONSIDER THE LILIES OF THE FIELD.

IN the elements of beauty and the mysteries of color the lily is the most perfect flower. The production of color is a wonder. The rootlets take up the particles that form the growth, fibre and color of the flower. All the atoms start together led along by some upward attraction. Each has a duty to do; some to give strength and leaf, others to give fragrance, others to draw lines of red, brown, purple and all the varieties and shadings of delicate hue.

In the Eastern country there were many different species of lily. The word was used in Latin and Greek poets before the gospels were written. The Greeks, before the Christian era, used one word to designate the white lily, and another as a name for all lilies. The last is the word that is translated in the phrase above. Syria produced purple, red, and white lilies. The Hebrews made lily-work on the top of the pillars of the temple, and wrought lilies on the brim of the molten sea. They are found carved on the marble ruins of Persia. The Old Testament lilies are the same as the New.

The Saviour spoke of no particular class but of all varieties. He was seated on a hill-slope, west of the Galilean sea, when he spake these words. To the north was spread out before him a wide, rich meadow clothed with these red and purple lilies. They wore the colors of monarch's robes. Thus the beauty of a comparison. In apparel they surpassed "Solomon in all his glory." They had royal and sacred association. They sprang up in great profusion over all the fields, and loaded the air with fragrance. They were dependent upon no human care. God's sun and rain nourished them. He alone clothed them in beauty. They lived on, while pestilence and war ravaged the land, and the Jews were taken into captivity. When Roman splendor had set, the grace and perfume of the lily was yearly renewed. Each season God drew forth its stalk, filled its sap-channels, expanded its petals, and poured through it its incense. God worked through all its life. It did not toil nor spin. It stood a witness of God's condescending providence. Every leaf was a proof of his never-failing love. It was a foot-print of his eternal presence. It was thus a picture of a mysterious truth. It taught that his sublime but tender power enfolded fondly the little flower, as it did the great world. So minute was his watchfulness for it that royal pomp and riches could not equal its rare loveliness. How then could man, the choicest flower of creation, wander away from his precious and unceasing care.

CO - WORKERS .

A NEW interpretation has just come to me of Scheffer's *Christus Remunerator*, a picture that thousands have looked upon and seen in it only consolation and future hope of reward. A poor music teacher, one whose life had been a constant succession of trials and crosses, tells of the wonderful change that came over him as from its contemplation this new interpretation dawned upon him :

“One day while I waited to give a lesson, I sat looking at that figure. And I seemed to see in it more even than the Almighty to save, the final Deliverer. The day of his appointment, of retribution and of remuneration, seemed not far off, but near. I beheld him who repented that he had made man, in the perpetual fulfilment of his gracious promises. Suddenly, in a moment, the load I had carried fell from me. I cannot tell you. I cannot explain. It seemed to me that I was no longer a victim, but a co-worker. What was I to add another burden to that heart that broke under this cruel load? What was I to pain him by my cries of pain? Nay, Son of David, not on me, but on *these* have mercy! I sprang to my feet. I stood before him as if he had called *me* to fight in the battle that should end in a final victory. I stood up to help him who is mighty to save. It was, perhaps, an audacious thought, but love prompted it. Has he not enough to bear, I thought, the world lying in wickedness? To behold? Helpless childhood's inheritance of disease, and perversity, and passion? The wise men plotting robberies and wrongs; the forging and fastening of chains on limbs and thoughts? How pestilence, war, and famine rage through the world? Oh my soul, come thou up to the help of the Lord against the mighty!

It was like a war-cry in my heart. See how that crown looks, and those frowns on men's faces, and those chains on men's limbs, in the presence of his majesty! Dare you lament your private sorrows? From that moment I seemed to look down as from celestial heights not only on my own griefs but on all griefs. He was the man of sorrows, enduring all pain! Oh, let us spare him our pusillanimity!”

What inspiration is in this, the experience of a soul. “No longer a victim but a co-worker.” Let us contemplate the thought and selfish griefs, that make us sit with folded hands or slide away from the world that needs us into monastic indolence, this petulance, this warfare with our lot that clothes our spirit in sackcloth and ashes, that makes us drop helpless at Jesus' feet and cry for deliverance when we should rather rise up in strength to help on his work, all these may be exercised in the light of this new revelation.

There is magnanimity in the repose of that soul that can accept its own burdens only to feel more tenderly and to relieve more generously the burdens of others; whose love for the master is expressed more by doing his work, becoming a co-worker, than by listlessly lying at his feet and pouring out

their sighs and tears. It would sometimes seem as if the idea of religion in certain minds was to talk over their trials with a doleful air, to hug their griefs and to luxuriate in the thought that they had suffered so much that a double remuneration would be their deserts, and they excuse themselves from all service like petted children who must forego the lesson for a day's illness, or be paid for the extracted tooth. It was a singular fashion, in a certain seaport town where our lot was once cast, for the widows and families of those who were lost at sea to absent themselves from church for a whole year after the event, thus depriving themselves of the very food they most needed; but this custom was only typical of the lassitude that we too often drop into when pressed by our common lot. We take the lowest view of life as many take the idea of Scheffer's picture, and not the highest, the divinest, that would make us co-workers and not

“Mere children crying in the dark
And with no language but a cry.”

In this life of ours there have come periods when this “harp of a thousand strings” was struck with a new power that

“Smote on all the chords with might;
Smote the chord of Self, that, trembling,
Pass'd in music out of sight.”

Such a period has now come to us as a nation, and in this crusade for the right, fathers, mothers, brothers, sisters, friends and lovers have learned the glory of becoming co-workers. How many desolate homes and broken-hearted women would we now have in lieu of the better than Roman heroism, because it is Christian, if the stricken heart yielded to its grief and the high and noble solace of service was foregone.

We know that we are writing for a paper devoted to Sabbath school interests and we had that in view when we chose this subject. It has its application here. It is a common complaint that the young, just verging into manhood and womanhood, so often desert our schools; but if we cast our eyes over them we

shall see that the preponderance of teachers are young, often two young for their work ; called from the Bible classes too soon and with no life-experience they are illy prepared to teach, and, as far as their own choice is concerned, would often prolong their season as pupils. Now service is the highest work of the Christian ; better is it to minister than to be ministered unto ; and hundreds of those in the meridian of life, who have a rich experience and time enough and to spare, would find a new charm in the Sabbath if they would become workers instead of receivers.

There are none who are exempt from cares and crosses, and few can pass the hey-day of youth without owning that the best service to put all our crosses is to the service of Christ ; to become co-workers ; to show our devotion, not by casting our burdens upon him, but by standing up in the dignity and sweetness of his loving disciple, and with our feet sandalled with patience follow him in the work of regeneration. Not once in a century, or once in a life-time only, does a path open for some of us to follow in that work, but every week are the doors open for us to go in and out and to find pasture.

“Simon Peter, lovest thou me ?” And what was to be the proof of that love ? Not to weep and bewail his Lord’s death, and refuse to be comforted, but to “Feed my lambs.”—E.A.B.L.

LIONS IN THE WAY.

AFTER tending a Union Conference, I heard a teacher remark, that one of the speakers had disheartened her by what he had said. He had aimed to prove that one must be very good, better than most people are willing to assume they are, before trying to make others good. A teacher must know all about Christianity before undertaking to teach it. Perhaps a word or two on this topic may not be amiss.

A great deal is said about preparation that discourages teach-

ers, and tempts them to give up a class, if they have one, and prevents them from taking one if they have not. It drives one to make excuses.

First, about mental preparation. The complaint is, so much study is required that I have not the time or the will to undertake it. I cannot be familiar with learned books on the Bible; I cannot obtain or read the numerous commentaries, nor know all there is in a theological library.

It is hard indeed if you are willing to teach, and like to teach that you should be kept back on this account. Let me say, if you have the spiritual good of children at heart, begin at once if you have not, and go on if you have, even if you know nothing about these works that are so abundantly furnished as useful aids. By practice and attention you will soon gather information from all these sources. Question books will help you along at first, but in a little time you will be independent of them. The main thing, as regards this talk about preparation, is, are you interested in these Sunday lessons and in the truths and reality of Scripture. If you are, that will impart an earnestness to your words and manner that will impress others with your sense of the value of what you teach. We need to encourage the confidence of teachers and not try to make them feel incompetent for the work. The task is not difficult to do well if only the soul is in it. Let the teacher form an intimate acquaintance with each one of his little congregation, not only know their name but understand their peculiar traits of character. Where a teacher gets warmly attached to each one a great influence will be exerted over them for good. Visit them at their homes, learn their dispositions and temptations that you may adapt your instructions to their wants. The child is quick to see the indications of your love and your desire to improve them. It is easy, if you take the simplest means to gain an unbounded control over childhood. You are prepared to teach if you desire to use faithfully the time and talent you have. If you feel the impulse, begin with what you know, and you will quickly become familiar with Biblical chronology and geography,

with sacred history, archæology and exposition. Little by little, if you are on the watch for it, and desire to attain it, you will gather light upon the customs of Scripture times, and all subjects that will help explain the Sabbath lesson.

Secondly. Let us consider moral preparation. It is said no one can point out the way to heaven except his own feet are walking it. The teacher must say, "Come with me," rather than, "Go yourself." Very well. What then is it to be going that way? Why it is to have the heart right, and not any amount of Christian excellence. It is not well to say so much about being good, as to keep back willing hands from a sense that they are not good enough. A few words spoken from the depths of a sincere spirit, will tell with wonderful power upon the young heart. Robert Southey says, "When I was a little boy in Bristol, I was running down a flight of steps with my sister, a beautiful girl with flowing ringlets. John Wesley took her up in his arms, and kissed her and blessed her, and then he laid his hand on my head and blessed me." His eyes were full and the tears flowed down his cheeks, as he said this, and he added, "I feel as if I had the blessing of that man upon me yet." John Wesley was fond of children. To have an ardent and sincere longing to awaken a pure life in the young, is the best preparation you can have to take your place as their instructor. Carelessness and indifference are never to be tolerated in the Sunday school. Inexperience in teaching is the misfortune and not the fault of one engaged in this work.

What makes a competent teacher? It is not so much any specific amount of mental and moral training for the task, as it is sympathy for the young and devotion to their religious education. Sympathy and devotion will always interest them, and secure their attention; they will keep them constant in their place and punctual in their attendance. These are the essential requisites to make a school beneficial.

It is the genuineness of our convictions that goes far to save souls. A poor, unlearned man became an earnest convert to Christ. He felt that he possessed something that his rich, cul-

tivated neighbor did not. Unobtrusively he commended to him the excellence of Christianity and urged the importance of its experimental worth in the simple words, "I wish you were a Christian." His affectionate manner, warm feeling, sincere look and earnest tone enforced by a life of patience, gentleness, and piety, flashed conviction into, and drew forth an echo from the soul he was anxious to convince, and he was won to Christ through this humble instrumentality. So let teachers be looking for opportunities to plant a thought in the child's mind. You can get access to the young heart and communicate sacred emotions to it if you lay in wait for the right occasion and means. A religious concern to do others good is all-powerful. Your leading faith will furnish you with arguments to lead them to trust in God. There are no means of influence half so potent as the contagion of a consecrated spirit. You need not have acquired a profound spiritual knowledge, or a wonderful Christian experience, or be able to talk much of the mysterious union of your soul with God through Christ. You may have just tasted of the grace of God, and just commenced a practical life of religion. There is but one test of the reality of piety in the heart; is it the all in all to you? If you are vain you cannot teach humility. If you are irreverent you cannot instil the temper of prayer. If you do not love God you cannot enlist youthful affections in him. They will not catch the meaning of holy words through their ears if the spirit of them does not speak out of your eyes. But this is no matter of discouragement. If you have no interest in religion, of course you can communicate none. The one test is, not have you made great Christian attainments, but do you feel a strong desire to impart gospel truths, as far as you know them. The highest and surest evidence you can have of your qualification to teach is your wish to impart religious instruction.

BEAUTIFUL was the reply of a venerable man to the question, whether he was still in the land of the living. "No, but almost."

F A I T H .

“BE NOT FAITHLESS, BUT BELIEVING.”—SCRIPTURES.

Oh, shall we ever know
Again the early trust our growing years
Have wrested from us ! Once we dropped our tears
As from a single cloud when heav'n is blue,
And seven-hued arrows pierced them through and through,
Shot from the bending bow.

But now we turn to weep,
And lo ! the skies are muffled from our face ;
And the great sun, who to and fro doth pace
Behind the murky arras, veils his glance ;
Nor shines his golden shield, nor gleams his lance
Athwart the gloom so deep.

Ah, we are slow to learn
How all our pain is blessing ; darkness, light ;
How when the sun is blotted out in night
The blessed stars shine purer. We are slow
To clasp God's hand, but grovel as we go,
And from His presence turn.

Then comes a troubled day
When pain stands at our pillow ; and we fling
Hither and thither weary arms ; and bring
From out our bosom many a bitter sigh,
And mark the failing light with heavy eye
As wear the hours away.

And on the heel of time
Time treads, nor proffers solace. Then there swell
Our sighs to murmurings, — “Ah, is it well
To spill these golden moments ?” Do not know
O Blind, God makes them in their aimless flow
Subserve his plan sublime !

Or, haply, from our hearts,
And from our dwelling there is reft away
Than ours a purer spirit, o'er whose clay
We drop unblessing tears. For “Oh,” we cry,
“Who gives us fullest life is first to die !
O woe, from her to part !”

So time wears on, and we,
Our eyes unsealed, put up our grateful prayer.
"We thank Thee, Father, that our sickness bore
Such fruitful blessing;—that our sorrow stilled
The too rude beating of our pulse, and filled
Our soul with bliss from Thee.

"And now to Christ who said,
And looked on the disciple, being grieved,
'Blessed who *have not seen* and yet believed!'
Lead us, our Father; give us trust that takes
Hold on eternity, and love that wakes
When earthly joys are dead!"

E. P. N.

THE TEACHER'S COURSE.

A SUNDAY school can never be carried on by coercive measures or penal codes. Of course I do not mean that there can be no wholesome restraints or checks upon the scholar. But the teacher can have no hold upon the pupil other than what love and kind words can give. In this the Sunday school differs from the day school and this difference every child comprehends. Arithmetic, Geography and Grammar, the child must learn to fit it for its future career, and the place to learn these is at the day school, and the means employed are books and teachers, and in case of dullness or disobedience the teacher has power to use means to quicken perception and ensure obedience. This power the Sunday school teacher does not possess. A great mass of mankind have little realization of the importance of the Sunday school to which they send their children from various motives. Perhaps the children themselves wish to go because their playmates go. It gets them out of the way a while, perhaps it is their custom, or it is a good thing and they really wish them to know something about their heavenly Father, and the Bible and Christ and the apostles, and this is the easiest way for them to get such information. But with no

more fixed motive than these, any slight thing is allowed to interfere with their attendance, disinclination in the child or a cloud in the sky is quite enough. So the teacher in a manner holds the child at its own option. If he is strict or cross, the child complains to its parents and stays at home and is lost to the school. If the child is late or tardy the excuse is given in a careless easy manner, if the question-book is lost or the library book mislaid, this too is communicated in a very different manner from what it would have been had the same accident occurred at the day school; the child feels secure in the knowledge that no serious consequences will follow these acts of negligence. What hold can the teacher have to ensure the child's obedience to the laws of the school. Only this. The law of kindness is the only law that governs in the Sunday school. The child must love the teacher or all laws will be futile, the child must respect the teacher or he cannot love him. And where love and respect are felt there is no need of harshness or coercion. Kind words are really more potent than harsh ones, as the warm sunshine made the traveller throw off his cloak which the boisterous wind could not do.

Were home discipline what it should be the task of the Sunday school teacher would be much easier than it is, but with the miscellaneous material put into his hands it is no wonder that if sometimes he finds himself at a stand. A child makes disturbance in the school, he will not get his lessons, is often absent and gets behind in his class, is tardy and disturbs the others, what is to be done? Tell the child he is disobeying the laws of the school, and he shows that he stands in no fear of laws whose transgression is visited by no severe penalty. Scold him if you please for laughing and disorderly conduct, and ten to one his countenance assumes a look which says plainly, "if you say much more I'll not come at all." He does not realize the privilege of coming to Sunday school, on the contrary he rather seems to think he confers a favor on the school by his attendance. Is it worth while to try to do anything with him! He disturbs the class, his example is pernicious, it is very uncomfortable

getting along with him, he seems just the boy that nothing but the fear of punishment can keep in check. Would it not be better to let him go? Not at all. Keep him, if you keep no other. It would be much better to let that quiet, diligent lad on your other hand go than him. *He*, is naturally good, his animal spirits are not always prompting him to mischief, and good home discipline has taught him proper restraint, he would do very well without the Sunday school. But the Sunday school is made for such boys as the one that troubles you. Have patience with him. Patience is the Christian virtue a Sunday school teacher most needs. In the first place, before even you teach the boy the commandments, if he does not know them, teach him to love you, and to do this most effectually you must let him see that you love him, which really amounts to about the same thing. Then when you have done this, let him see that his conduct grieves you, but not that it frets or annoys, and above all angers you or makes you feel unkindly towards him. When you get this hold upon him you have something to work upon. Then the next thing is to interest him so that he will have no chance to get uneasy. Interest him in his lesson if possible, but if that fails try something else, no matter if it seem foreign even to the Sunday school, if you can draw therefrom a useful lesson, the common incidents of the week can be talked over and made to bear a new significance, but above all things keep the child interested upon what you are saying, this is a great point, for though you may say the best and wisest things if he does not hear you it is to him as if you said them not. Let a child feel that you love him and are interested in all that concerns him, let him see that you expect he loves you, and keep his attention fixed during the school hour, and in most cases you will have little trouble. But never think of such a thing as turning a child however bad away from Sunday school. If you fear he will contaminate the good, better let the good ones go, but it is your charge to see that it is not so, and that the good exercise their due influence over him. If the course of which we have spoken does not succeed no other will. Children can never be

whipped into loving their heavenly Father, harsh words and stern rebukes are not the means to be used to teach a child of the meek and lowly Jesus, and even to ensure a child's obedience by stirring up a child's evil passion is not a proper preparation for sowing the seeds of the Christian virtues. There may be those who will not yield even to the treatment laid down. Even then it is not well to despair. We don't always know the good we are doing. If our forbearance and patience have no influence upon the child it is a good discipline for ourselves, and can surely do the child no harm. So far we are safe, let us do our duty and leave the result with God.—N. T. M.

THE PUPIL THE TEACHER.

“THOU didst wrap the cloud
Of infancy around us, that Thyself,
Therein, with our simplicity awhile,
Might'st hold, on earth, communion undisturbed.”

WORDSWORTH.

“For of such is the kingdom of God.”—JESUS.

JESUS took this child to teach his disciples truths which he would never have them forget. How many lessons do they give us in Christian graces! If we want to study the mysteries of the kingdom of God we must go to school to childhood. There was nothing we suppose extraordinary about this child; it was one of the ordinary specimens with the common average of naughtinesses and goodnesses. The aptness of the illustration consists in the universal qualities of children. There are no exceptional cases; all alike are an example. Christ blesses all children, as that one in Judea, and sets them in our midst for us to reverence, and tells us they are the hope of his kingdom. When life is sombre and sad look to their sunny cheer. When oppressed with fears and dismay study their brave faith and take courage and comfort. When worldly care vexes gaze into their sweet, smiling faces and soothe the breast to peace

with their unconsciousness of anxiety. When trouble comes draw from their full fountains of joy. When evil appeals let them teach us divine love and constancy.

So Jesus looked upon the child with a hopeful heart. As he enfolded them in his arms and searched their ingenuous souls, so free from errors, false-feeling, obstinate opinions and perverted habits, he saw how easily his redeeming work might commence with them. The field was all cleared, ready for the seed and the fair harvest. The young mind is open to embrace new ideas, and without opposition youthful enthusiasm may be enlisted in any new work. It is in such souls alone that the kingdom of heaven can be established and a perfected social state built up. In later life we get so self-opinionated, so over-wise, so timidly conservative and cautiously prudent that we are satisfied with the old order of things, and reject the coming truth, and oppose the needed reform. Our minds are prepossessed and it is hard to interest them with fresh ideas; our hearts are attached to the world as it is, and we dislike sentiments that disturb its equanimity and turn it upside down. In mature life we take sides and form parties and then we cannot readily be gained over, even though it be to the right. Indeed, we can scarcely catch sight of any great idea or principle, or feel any divine inspiration that cannot come through our narrow prejudices, or stand on our little circle of opinions. It was thus that the scribes and pharisees clung to the Hebrew faith, and would not accept Jesus as greater than Moses and the Prophets, as the Messiah aiming to complete their work. They tried to defeat the triumph of Liberty, Justice and Love. Jesus told them they must become as a little child. A poem taken from the *Ladies' Repository* forcibly illustrates this thought. It is by "Clara" of Buffalo.

LITTLE child, is an angel nigh,
Glassing his glory in thine eye :
Or wears it light thy spirit bore,
Out of the Infinite Before ?

Little child is an angel nigh,
Making my heart within me die,
That thus my shadowed spirit lies,
Afraid, beneath questioning eyes ?

O child ! that thinkest me so wise,
What is the beautiful surprise
That sends thine heart out through thine eyes,
Down, where my shadowed spirit lies ?

Sweet life, that lives and knows not why,
In which such powers unconscious lie,
Thou comest to be taught of me,
While I must pray to be like thee.

Thou comest to be taught of me,
Because of all that is to be ;
Folding thy little joys away,
To be a child of God to-day.

What shall I tell thee little child ?
How shall I touch the undefiled !
God grant me tender hands and true,
That may not brush away the dew.

What worldly wisdom can I give
To teach this little one to live ?
O Holy Spirit, draw, through me,
This precious wanderer to Thee.

Little child, is an angel near ?
Keep it and thou shalt never fear ;
Keep it and thine eyes shall see
Through the dark ways to eternity.

A BEAUTIFUL REPLY.—A pious old man was one day walking to the sanctuary with a New Testament in his hand, when a friend who met him said :

“ Good morning, Mr. Price.”

“ Ah, good morning,” replied he, “ I am reading my Father’s will as I walk along.”

“ Well, what has he left you ?” said his friend.

“Why, he has bequeathed me a hundred-fold more in this life, and in the world to come life everlasting.”

This beautiful reply was the means of comforting his Christian friend, who was at the time in sorrowful circumstances.

SUGGESTIONS.

WHILE children are young it is of incalculable importance that they should commit parts of scripture to memory. These should be short so that they may be thoroughly learned. To half impress them upon the mind is of slight value. A passage misquoted is hardly better than not to be able to quote it at all. Let the very words be repeated. The teacher should insist that Bible language be recited with great accuracy. There is great choice as to what portions of scripture shall thus be permanently lodged in the memory. It is not desirable to take it in course, wherever you may begin; with the Old or New Testament. Select such chapters, or parts of chapters as strikingly illustrate God's providence, or some moral precept, or Christian grace. Such as in the Psalms “The Lord is my Shepherd,” or in the Gospels the Sermon on the Mount, the Prodigal Son, the good Samaritan, most any of the parables and incidents of our Lord, what he says about the talents and the unforgiving debtor, each making clear some one religious lesson. In the Epistles of Paul you cannot do better than to take his definition of charity and his sublime teaching of the doctrine of immortality.

Then as regards the lesson of the day, whether it be some verses from scripture, or from a class book, it will be desirable to ask questions about it. I take it for granted that the superintendent has classed the school so that those are placed together who are nearly equal in age and capacity. With questions you can occupy the attention of the children for the whole time. With a little thought upon the subject of the lesson, the teacher will soon acquire readiness in putting questions that will serve to illustrate and explain it. This will be the most profitable part of the exercise. It will keep the mind active and alert.

Some teachers do not *invent* questions and only ask those in the lesson. This is not doing the duty of instruction well. It is a bad sign to see a teacher waiting patiently for the hour to close, or vainly endeavoring to make the children sit quietly. Their restlessness can best be controlled by exciting their thought and making more intelligible the theme of instruction. Nothing will do this so well as questions. They can read the Bible at home, and it is not so well to fill up the time in that way as to lead them to think upon its teaching and to show them how to apply it. The words that are read will quickly pass out of the mind, but the questions that have awakened their attention and brightened their intelligence will long remain.

Once more. Christ spoke in parables. He gave the reason. Simple exhortations, plain statements of precepts, abstract declarations of doctrine would not communicate his truth as well to the unspiritual mind of his time.

Nothing impresses the soul of children so much as narrative. Christ connected his teaching with examples and incidents because in that way the meaning of his words was quickest apprehended and the truth longest retained. Give them an account of the circumstances where a miracle was performed. Tell them of the people to whom his promises were addressed. If you wish to give them an idea of honesty, kindness, generosity, describe these traits as they appear in the individual character when acted in real life. So of any truth; let it be represented in the specific form of some one's good behavior. Your lesson will be little heeded or understood unless it come through some appropriate illustration. Let them see by practical cases how the spirit of religion works and how it is to be applied. The promises of God are like the word of the faithful. His attributes are like the good man's character. His rewards and threatenings are akin to the approvals and corrections of the parent to the dutiful and disobedient. Show them that the hand of God is concerned in all human history as the love of the mother and father is concerned in the life of each child. Study out ways to make your lessons plain and effective, and you cannot fail to do good and be long remembered.

COMMITTING TO MEMORY.

WE have long thought that a very useful part of our Sunday school services would be that of committing to memory passages of scripture and fine poetry. By committing to memory we mean the fixing in the mind of the exact form of the sentences, and not the mastery of the ideas. It matters not that the sense of the passages is not seized at once. The comprehension will come in time. Lying in the mind, as it were, in shadow, the light of the crescent intellect shall disclose their meaning and their beauty.

There are so many passages in scripture and so many poems fitted to ennoble and charm, that the possessor of these cannot fail to be influenced for good.

There is always power in the familiar to move us. Many of the old hymns which rouse a Methodist congregation are not remarkable for beauty of style or sentiment, but, being familiar, they stir souls as the new hymn cannot. We are told that the words of the English Book of Common Prayer have great influence over men who have long since ceased to accept the doctrines they embody. Learned when these men were boys, they have mysterious power to soothe and melt. For our own part, we are sure that we are very greatly indebted to a youthful habit of committing poetry to memory, and we regret that we did not then learn the Scriptures as well. There is a verse of Longfellow's which rings in our mind many and many a time, and with strengthening power we are sure.

“The star of the unconquered will—
It rises in the breast,
Serene, and resolute, and still,
And calm, and self-possessed.”

Let any one repeat these words, and he will find that they give him nerve. And so in the motto to Hyperion, what power there is to make serene in:

“Look not mournfully into the Past. It comes not back

again. Wisely improve the Present. It is thine. Go forth to meet the shadowy Future, without fear, and with a manly heart!"

We are very sure that these words have been a staff for us. In other days they were repeated over and over again, and always with fresh influence to still and strengthen.

Considering, then, the adaptedness of the scriptures to man's soul, we see that a familiar knowledge which brings them up promptly in occasions fitted to suggest them, will do good. He who is well versed in the Psalms and the comforting phrases of Jesus will be able to endure tribulation easier than he into whose souls these utterances have not been wrought. He who is familiar with the stirring, inspiring words of Paul can easier "quit himself like a man" than he who has no trumpet peal of Pauline notes for the quickening and expression of his feelings. Who can say "The Lord is my Shepherd, I shall not want," without feeling calmer in trouble, or repeat "Come unto me all ye that labor and are heavy laden, and I will give you rest," without feeling sweet peace settling upon his soul? Who can say — "I have fought a good fight — I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me in that day," without being made braver, and stronger for effort? O! if such words should be made familiar in early days, what precious truths the youth would find long stored away in mind, because of careful teachers, and what gratitude would be felt toward those who had thus been the cause of enriching the youthful soul long before it knew the full value of its possessions!

We would have our teachers, therefore, adopt the plan of having their pupils learn selected passages of scripture and fine hymns and poems. In our infant classes, we already have little songs like "I want to be an angel" taught, but it would be well to have even the youngest scholars taught choice passages from the Psalms and the dear words of Jesus, especially such as relate to little children. Instead of so much time being spent with our "Lesson books" there might be a profitable use of opportunity in having the pupils recite passages like: "Then cometh the

end when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet," in i Cor. xv. "For I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other thing (creature) shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Recitations from the whole school at once of such passages would also make excellent services. Then there are fine hymns to be learned which would quicken souls. Many there are in Adams and Chapin's book, and, doubtless, in the new Gospel Psalmist fit to quicken children now, and sure to do good in after time when the melody of the words is loved for its familiarity, and the full meaning is understood. The hymn commencing

"Thy ways, O Lord, with wise design,
Are framed upon thy throne above,
And every dark or bending line
Meets in the centre of thy love."

has done us good very often. Poems, too, like Longfellow's Psalm of Life and The Ladder of St Augustine, are fitted for Sunday school learning and repetition. We have found that children love to repeat these, and we are sure, therefore, that such committings to memory and repetitions conduce to make the children love the school. Believing in the possible, and even in the actual, *very* important influence of the Sunday school, we advocate this plan on account of the love for the school produced by these recitations. In addition, we believe in the saving power of noble words thus set in the memory. In Chas. Reade's "It is never too late to mend," we read that a thief, once repentant and afterwards a backslider, was finally saved, because in a night hour when he was acting as sentinel upon a wall, the light of his lantern flashed upon the words in a tract which by some chance had got into his hand — "The Wages of Sin are Death!" Those words recalled all that had been

said to him by an earnest minister who had greatly benefitted him. Words of scripture and of adjuration were recalled, and so the wretch fled from the scene of evil, and became reformed. Thus, in some hour of temptation, the light of memory may flash upon some sentence long concealed within the mind, and as the soul shall see, that shall recall other words and other scenes, and so shall save.

“Under his eye” says Edmund Burke referring to his teacher, “I read the Bible morning, noon and night, and have ever since been a happier and better man for such reading.” “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord!” said Paul. Let the Sunday school first of all make the Bible and hymns familiar, and then let exposition come as the children grow in years.

If we would have our pupils proof against the sneers of those who despise the Bible, let their minds be full of its finest passages, for then will they retain respect for a book which contains such. If we would have them “able to give a reason for the hope which is in them,” let them be familiar with the passages which teach that Christ is the Saviour of all. We commend our subject to ministers and to teachers. Memorizing, first; exposition, second.

TALK WITH CHILDREN CONCERNING CHRIST.

WE desire to call the attention of our fellow teachers to the propriety of talking much with their scholars concerning Christ. It seems to us that too much time is spent in endeavoring to master unnecessary details of Biblical history. To know the height of Solomon’s temple or the distance from Jerusalem to Bethany may be very well in its place, but we need to create love and enthusiasm for Jesus by making him the chief subject of our Sunday school lessons. In doing this, we shall bring in much instruction concerning details, but what we want is to

allow this to be learned as subordinate to and implicated in the knowledge gained of the dear Redeemer. He is the one best fitted to arouse their love and admiration. He is the one who, more than any other of whom we learn in the Bible, took interest in children. When he shall be known as the Christ, the Saviour, the lover of little ones, then we may turn to Moses and Jacob, David and Paul. We feel that the New Testament presents Jesus so vividly that children can appreciate his mission, and power, and love.

Let him first be manifested as the Teacher. It is easy for children to comprehend his relations to them in this character. The parent is teacher — the day school has its teacher, and the Sunday school also. Of a teacher greater than any now seen, it is easy to show proof — attractive proof, so that the little ones will be glad to hear.

Children can appreciate, also, the goodness of Christ. They are quick to perceive the character of those with whom they come in contact. Though the body may be lovely, they can detect the glare of the evil which comes from the soul within, and though the body may be homely, they can feel the gleam of the goodness shining through. When they read or are taught of Christ, they feel that he was good. To see him standing at the tomb of Lazarus and weeping impresses, and they are moved when they see the sick man taking up his bed and walking, because Jesus gave him strength. They can feel the glory of the hour when Jesus reviled not the brute that smote him on the cheek. They appreciate the goodness of Christ when he asked God to forgive the cruel men who put him on the cross. They may ask — why did he suffer? — and why did not God beat down those spears, and splinter the cross with lightning? For they are moved as they behold him suffering there. We ought to think of children's quick appreciation of goodness, and how easily they associate all displays of this with God and Christ. There is a touching story illustrative of this fact. A little ragged girl was standing at the window of a bakery, wistfully looking on the loaves of bread and figures of cake.

Her earnest, hungry gaze attracted the attention of a lady who, pitying the child's condition, took her into the shop, and gave her bread and cake. As the little one received, she looked up wonderingly into the lady's face and said — "Are you God's wife?" There is in this story a pathos so deep that it may well move us to tears, and a suggestion of a child's appreciation of goodness so pregnant that it ought to make us think. Nor is it only the poor, hungry child of the street that thus appreciates. Drop money in the blind man's hat, or give a crust to the beggar boy, and see whether or not your own child, or your little brother or sister, will feel the goodness of the act. Now to children Christ easily can be made to appear as the chief of all good men. Our teachers have no mystery of a Trinity to impress. And though it is not easy, nor desirable, to dogmatize on Christ, we can represent him as a man who was utterly good. Contrasting him with other men, as teachers may, children will soon love and admire, so that at home they will think of him, and speak of him to their companions. We do not want sickly, sentimental, ten years old saints who talk only of Christ, but we can easily have healthy, roguish extollers of the good man Jesus. "He is real good!" is an expression often in the mouths of children when they refer to one they love and admire. We would have Christ talked of so much that children shall speak of him familiarly as one they know and love. There is always enough mystery concerning him to save from irreverence.

Children can appreciate Christ's great love. It is not necessary to dwell upon the words like "Greater love can no man show than this, that a man lay down his life for his friends." Children, and indeed men, are best taught by pictures, — mental pictures that the teacher should have power to fill out from the suggestive sketches of the New Testament. There is the scene of the temple when the children cried "Hosanna to the son of David!" which will well serve the teacher. Christ was healing the lame and the blind, and the children of that day, gathered in the temple, were moved to call down blessing upon the healer, for that is the meaning of the word Hosanna. Of course the

healing suggested goodness, but children know that love is the root of benevolence. Dwelling upon that scene as teachers can, the scholars will be, by the mind's power, in the temple too, joining those Jewish children in their acclamations. Then we have the scene of Christ taking the little ones into his arms, and blessing them, as a sketch which may be filled out with great effect. Children will love those who love them. They will love Christ because he looked so kindly on the little ones of so long ago. It is easy too to teach that Christ though absent is loving still—that he thinks of and loves the little child in that school room where the teachers talk—that he bears in his arms very often the little ones who have gone into the “silent land.”

Thus would we have Jesus talked of as the lover of mankind till he too is loved as the great friend.

Through all the classes of a school the same aim of instruction should be carried, and then would the Sunday school *be* the “nursery of the church.” To us who stand as one of its ministers, the Lord Jesus is the One concerning whom much is to be said, if men are to be made nobler. We ask our fellow teachers in the chairs, instead of pulpits—the clergy, as they address the children—the parents in their homes, to talk much of Jesus.

THE SLEEP.

“HE GIVETH HIS BELOVED SLEEP.”—PSALM CXXVII, 2.

Of all the thoughts of God that are
 Borne inward unto souls afar,
 Along the Psalmist's music deep,
 Now tell me if that any is,
 For gift or grave surpassing this—
 “He giveth his beloved sleep?”

What would we give to our beloved?
 The hero's heart, to be unmoved,
 The poet's star-tuned harp, to sweep,

The patriot's voice, to teach and rouse,
The monarch's crown, to light the brows ?—
He giveth his beloved sleep.

What do we give to our beloved ?
A little faith all undisproved,
A little dust to overweep,
And bitter memories to make
The whole earth blasted for our sake —
He giveth his beloved, sleep.

“ Sleep soft, beloved ! ” we sometimes say,
But have no tune to charm away
Sad dreams that through the eyelids creep.
But never doleful dream again
Shall break the happy slumber when
He giveth his beloved, sleep.

O earth, so full of dreary noises !
O men, with wailing in your voices !
O delved Gold, the wailers heap !
O strife, O curse that o'er it fall !
God strikes a solemn silence through you all !
And giveth his beloved sleep.

His dew drops mutely on the hill ;
His cloud above it saileth still,
Though on its slope men sow and reap.
More softly than the dew is shed,
Or cloud is floated overhead,
He giveth his beloved, sleep.

Ay, men may wonder while they scan
A living, thinking, feeling man
Confirmed in such a rest to keep ;
But angels say, and through the word
I think their happy smile *is heard* —
“ He giveth his beloved, sleep.”

For me my heart that erst did go
Most like a tired child at a show,
That sees through tears the mummers leap,
Would now its wearied vision close,
Would childlike in His love repose,
Who giveth his beloved, sleep.

And friends, dear, friends, when it shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let One, most loving of you all,
Say, "Not a tear must o'er her fall ;
He giveth his beloved, sleep."

E. B. BROWNING.

THE LESSONS OF THE AUTUMN.

WHEN our readers shall see this little book, the sweet, many hued October will have come. Shall we not think a little about the lessons of the Autumn? We need to know that God speaks to us to-day through Nature as he did to his elder children when He walked in Eden, or spoke over Jordan's waters. Beholding the sea, we should feel that He moves the billows, and through their voices speaks as when the Red Sea waves were cleft, and Galilee upheld the Nazarene walking on the waves. Seeing the woods in Autumn, we should feel that God delights in touching now the trees, and in addressing us through these, as when the leaves fluttered to the ground when David saw, and the olive branches grew bare above Jesus' head in Gethsemane. Turn we our thoughts to Nature, and heed we the lessons of God's goodness as she teaches in the Autumn of the year, so that into our Sunday schools shall be borne some influence of the woods and earth. Bring up to mind, as you read, some scene of Nature's beauty and bounty. Let it be, if you will, something like this. In front of us as we stand in mind where a wide view is seen, lies a broad field where, in one place, the tasseled grain is waving, while, in other parts, the sheaves stand thickly. The sunlight of September falls richly on grain, and sheaf, and reaper, as the sun descends the western sky. To the left, there are broad patches, whereon grow all the vegetables, red, and green, and yellow. Still further to the left are the orchards with pendant peaches, apples, plums. The boughs are heavy with their burdens. To the right a bright river is

flowing peacefully, while on the other side stand the trees in crimson, brightest yellow, and green. Beyond in the distance rise hills whose sides are reddish brown, and lifting towards that serene sky beautiful with fleecy clouds, and stretching above field, and orchards, river, wood and hills. O! scene of magnificence, who shall represent thy glory in words, or upon the canvas?

The first lesson of God's goodness is taught us by the fruitage of the year.

The word fruitage is used in its fullest sense, thereby including all which being grown, is for man's use and pleasure. The harvest time is the crowning season of the year. All of the rest is preparation, which, though necessary and in the operations showing beauty, and teaching God's love, is not to be prized as much as the ripened result. Just as the preparation for life's mature achievements through boyhood and youth, though necessary and possibly lovely, and certainly indicating God's goodness, is not as much to be regarded as the fruitage of the ripe manhood. Here in the scene before us, we have the result for which the snow warmed the earth in winter, the spring time came with softer air and gentler storms, and the summer glowed. It was for this that, every night, the dew gave nourishment, and every day the sun gave life imparting light. It was for this that man labored for many an hour with an Unseen Worker by his side. Storms might have ruined all through March and April. Heat might have drunk up all the juices of stalk and trunk in hot July and August. But God intended to show his goodness in rounded apple and bending stalk, and nought of these things destroyed, because God himself made the fibres which held the blossom, and shaped the stalk from which the grain came forth. And as in all things else the end tells why plans were made, and how great were skill and goodness, so the result which Autumn alone can show, declares most fully the great goodness of our God.

Have you ever thought of the profusion that Autumn brings, every particle of which we may consider as a lesson of God's

goodness? We may think in a general way that God provides, and, when standing where the thousands of barrels of flour and of sugar, the sacks of coffee, the chests of tea astonish us, we may think that the earth yields much. But do you attempt, however feebly, to compute the profusion? Look again at our imagined scene! See grain, and trees, and fruit, and vegetables! You know how many grains may be on one stalk. Consider how many, many stalks there are even in one field. Think then of the myriad grains in that field! Think of other fields—acres, hundreds of acres, whole counties, broad states, all chiefly producing grain! Consider the vegetables of a single garden, of an acre, of all the farms in a village, in a state, over the world! Think of the fruit growing and dropping where the New England farmer gathers, the Bedouin plucks, the East Indian collects! And if every plant and fruit, each, though innumerable, made by God, is a lesson of His goodness, what a volume of love is the Autumn of the year!

We might dwell with profit upon the lesson which is taught by Autumn's preparing us for Winter through its cooling days. Let us pass to consider the lesson of God's goodness which Autumn gives in the beauty which is so richly given to the earth.

Three years ago we used to ride from Boston to New York, and thence to Boston again nearly every week. The Autumn then was most richly enjoyed. During the last of September and all of October, there was one spot in particular for which we were on the look-out. Just beyond Worcester, between it and Milbury, the railroad runs along a high elevation from which there can be seen an exceedingly broad and beautiful prospect. A wide and long valley sweeps down from the height over which runs the road, beyond which the traveler sees many and continuous hills in the hazy distance. Lovely at all times, it is peculiarly so in October, and as one gazes on all the hues so varied and so rich which are spread over the whole extended scene, he can only gaze enraptured and awed. Near him, the tints are bright and distinguishable, as crimson and gold and emerald shine upon him. Farther off, they inter-

mingle, making a beautiful effect, and farther still the atmosphere gives its hue to bestow an added charm. It is not possible for one to observe this scene without thinking of the goodness of God. Let any one walk along a road, also, where single trees command attention, and he must see loveliness. Some are all aflame with their deep scarlet. Some are clad from highest bough to lowest with richest yellow. Some show forth the green, and red, and yellowish tint, in various parts. Let him look beyond these single ones, across some field by which he walks where the corn stalks, tied together, look like the tents of Nature's forces encamped to meet the Winter. There, too, in skirting woods will he see colors blending, because of distance, so charming, so unequalled, that for hours he can linger watching, and thinking that, like fair women dying, the leaves are loveliest just before decay.

And as he looks, he must feel the goodness of the Maker. For it is not necessary that thus in beauty the leaves should perish. They might wear their green through Summer hours, and then the first touch of Autumn might brown and shrivel. In their decay, roses are not lovelier than in their bloom. They are fair and beautiful only when life is fullest in them. When they droop, they lose their beauty. From every fading flower we turn away. But in leaves thousands of times more numerous than roses — in fading leaves are the richest colors of their lives. Now all this beauty unnecessary, serves a purpose. For it is to please God and us his children. The birds that linger after the Summer's flight wheel among the leaves, but they sing no deeper or gladder song because of the beauty there. The cattle stray along, or lie upon the ground, while all about are the woods adorned, but no eye grows brighter as it sees. For birds and these, this beauty is not. For God and us it is. We know that God's goodness has many proofs in those things which are indispensable, but the proofs are greater in those things which are not essential, but are so delightful. The beauty of the sky, at this season of the year, deserves mention also. There is no season when we look so much

towards the sky with delight as in this. There are splendid sunrises and sunsets in Spring and Summer, but we are not tempted to look up during the day as in this season. It is one of the most delightful pleasures one can have, to stand, or sit, where there are but few or no houses, and look on the serene sky of Autumn. How clear is the blue—how far we seem to see into its depths—how pure are the white clouds that move so slowly, as if they were delighted with what they see. Let no man think it a wasted hour thus to gaze. Let no man say—It is the dreamer's, the idler's joy, to note and love the sky and clouds. He who looks, sees God's goodness declared in all the beauty. With deeper reverence, with greater love for Him the beauty giving, will he who really sees, come to his cares again, so that he who walked out thoughtless, shall return devout.

Look out from the windows of your school, oh! teacher, to see the lessons of the Autumn!

CHRIST'S SILENCE CONCERNING THE FUTURE WORLD.

IN moments of meditation when we think of Christ and the Hereafter, we find ourselves dwelling upon the thought that the Great Teacher was nearly silent concerning the future world. Searching through his words for statements referring to this, we find none clearer than "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." These words, however, were only figures of speech. Though Jesus was speaking of that unseen world to which he was soon to pass, he gives no clearer illustration of that mysterious abode than what the word house conveys, and uses language concerning his going before such as would be employed by one engaging rooms in Jerusalem for friends who would come from Bethany.

So that as we think of the unreachd world of future existence, and recall those who have already departed, we have no word from Jesus whose vivid pictorial power shall make us clearly see the abode where he and the great hosts are dwelling. All is

dark, so far as location and detail are concerned. There is another world—at least another life, we believe. There are action and love there. But we see no form and hear no voices. No gate stands open that we may see the Father's house with its many mansions. Let us consider some thoughts on this subject of Christ's silence concerning the Future World. Did Christ know anything about that world? Those eyes of his had wondrous vision. They could see deeper than the poet looks, we feel, though this one sees a spirit in the water lily, and a Naiad beneath the wave. They could see more than the man of science, though this one can read the prints of primeval ages. But when he sat at the well in Samaria, or was on the Mount of Transfiguration, did they see the place and the beings of the world unseen by other eyes? At the latter place, his disciples saw Moses and Elias. Did he see more and further than his awe struck followers?

That mind of his had wondrous power. It could penetrate to the Pharisee's thought, and entangle the Scribes in their own questions. It could announce truths most profound, and find illustrations most fitting. Given of God were its grasp and acuteness, but then was it given that that mind should be as familiar with the mansions above as with the shop where Joseph planed, or the temple where countrymen prayed? Or if less familiar than with these earthly places, did that mind know enough to tell us more if he had willed, when he was awaiting his hour of departure and comforting his disciples? These thoughts will occur. When we read the New Testament, we must think of him as such a divinely guided man that we wonder what scenes were mirrored in the depths of those eyes, and what thoughts and knowledge were in that mind. "Before Abraham was, I am!" we remember he said. Men may write and say what they will concerning these words. There they are, and they must have meaning. We know in what license of imagery and expression Jesus indulged, but still there is something in those words which impress us when we consider the mission which he was to accomplish, and the power which he displayed.

Then, too, he said "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father."

These are weighty words, and we have a crowd of thoughts starting up at their suggestion. How did he come forth? What did he do in those ages before Abraham was? Not like us, we think, was this strange, rare being. *We* recollect no hour antedating birth. We have no knowledge and no pictures of memory in these minds which come from thoughts and scenes thought and beheld before an Abel offered sacrifice, or the Ark rode the flood. We dare not say—"Before Abraham was, I am. I came forth from the Father." Thinking thus, therefore, it is natural to ask—was his silence occasioned by want of knowledge? Knowing so much as these words just quoted imply, and as other words may mean, can it be possible that Jesus did not know about the mansions of his Father?

It seems to us that Jesus did know. We do not attempt to understand the mystery of his preëxistence or his birth. We leave such things unexplained as we do the fact that we remember when men what we did when boys, and that the electric fire flashed across the Atlantic cable. Taking into consideration what has been suggested, it seems more credible that he should know, than that he should be ignorant. It does not follow that he knew everything. Of the time when Jerusalem should be destroyed, he tells us himself, he did not know. Though he lived by God's side before Adam saw the first sunrise in Eden, it may be that he did not know when Eve plucked the forbidden fruit. There may be angels about Jehovah who have greater knowledge than we, yet it does not follow that they know all as God does. Though they see the works of deity as we do not, they do not behold, we may believe, the beggar on the earth road with his crust, or the bee sipping honey from the flower. So with Jesus. He may not have known what woods were growing in Greece when he walked in Judea, nor what ships were in the Tiber as he sat on the Mount of Olives. Of these it was not his province to know. But of that hereafter to which he was hastening—of that house where he would meet his

disciples — of that place towards which he knew many eyes were turned so wistfully — of that place where he should be invisible when he should have died upon the cross and risen from the Ascension Mount, could he have been unknowing.

If he knew, why was he silent?

Granting, then, that ignorance was not a cause of Christ's silence about the future world, let us see what answers may be given to that question which was just asked. There is this possible answer which may be made — we could not comprehend Christ, even if he had told us about the place and details of future life.

If an Esquimaux encased in his seal skins and eating his blubber and oil in his hut, were conversing with one who had lived in the Tropics, the Arctic denizen could not comprehend what might be said to him concerning the birds and the foliage of Equatorial regions. No bird of paradise, so magnificent in its plumage, has ever lighted on the ice of those frozen seas. No gorgeous flora have ever displayed their colors in those regions of white. To tell him of these, therefore, would be useless, for never having seen, he could not comprehend.

If a loving reader of Mrs. Browning should sit by the camp fire of a Rocky Mountain guide repeating those passages of exquisite imagery which are in her poems, he would hear no cry of joy attesting that they were felt, proceeding from the brawny backwoodsman. Even though the image were caught from the woods or the mountains which he knows so well, yet if it illustrated some deep thought or spiritual emotion, the soul of the guide would be unmoved. For the habits of the man have not fitted him to comprehend the tender thoughtful woman. Even so, it might be answered, do we stand in relation to Jesus. Our eyes never having beheld such scenes as await us there, no description could make us see them. Our minds never having risen, with all our attainments, to the spiritual heights kept by angelic souls, we should not understand Jesus if he had told us about future language employments. You know how difficult it was for him to be understood even though his speech was full of

helping symbols. You know how he said "If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things." You know how his disciples, even, misunderstood him, thinking, when he spoke of dominion, that he meant power which belongs to an earthly crown, instead of rule which comes from spiritual influence.

Although there may be some truth in this answer, it does not wholly satisfy. There may be great difference between the future world and this, between the conditions of our souls there and here. It may well be that then there shall be glories seen for which we can find no name now, and that we shall have joys as we walk the Celestial City which were not given when we dwelt in the flesh. Still it would pain us to think that the difference, however great, is in kind, instead of degree. Shall we see no more flowers when we go hence? Shall there be no more colors which the sunlight gives, visible through all Eternity? Shall no mountains tower with solemn shadows and awing silence? Is there no sea with unending motion and varying voice which satisfy souls out of mortal bodies? If there is to be nought of these, then indeed we could not have comprehended Christ, if he had told of future scenes.

We have no sympathy with the thought that the future world is altogether different from this. It is too vague to talk about a land of spirits and spiritual enjoyments. This is a lovely world. It was made by Him who has made the unseen world. It was loved by Jesus as he stooped above its lilies, and saw the shadows on the hills. Through its scenes, spiritual enjoyments come. It is spirit which enjoys when rapture lives because a flower's form delights, or a beach is a stepping stone for the soul to pass out upon the mysterious sea. So that when we think of the future world, we are not satisfied with meaningless, incomprehensible sentences, but think of solid foundation for heavenly feet, and flowers and seas and mountains for heavenly eyes. This may be called a sensuous view of the future world. But still the old thought has power over us that, affluent as God may be in providing for his children, what now is seen shall be seen

again, in higher type, but in kind the same. Years ago we read Mrs. Hemans' poem of the "Dying Girl and Flowers," which is prefaced with an extract from "Conversations with an ambitious student in ill health." The words she quotes are these — "I desire as I look on these, the ornaments and children of earth, to know whether, indeed, such things I shall see no more — whether they have no likeness, no archetype, in the world in which my future home is to be cast, or whether they have their images above, only wrought in a more wondrous and delightful mould!" As since then the glories which our Father has wrought in this world, have met our eyes, that question of the student has come to mind, and with it something like conviction that the world to which we shall go is not altogether unlike this one where God drapes the sky with crimson clouds, and scatters flowers at foot of rocks, and in the valleys.

If this be so, then Christ's silence is not accounted for by the answer which was proposed.

Moreover, it does not seem reasonable that the soul's condition of one already freed from flesh and of him still upon the earth should be so great as to make it impossible that Christ should make us understand, if he had told us more concerning the future world. We are not angels nor archangels. We have not been with the Father as Jesus was. But then we have something which makes us kin to the highest seraph who dwells in the unseen sphere, and brother to Jesus the Son of God. Noble thoughts we have, and ecstasy that seems to be as sweet as aught a John can be enjoying. Let us speak humbly. As the child thinks his joy as precious as can be enjoyed, and yet knows, when a man, that no child's happiness can be as deep as that which then is his, so, it may be, that pure and deep as may be our joy tasted in rare and evanescent moments, still in the world to come the happiness our souls may have, shall have a deeper, sweeter depth. Still, dear friends, its difference shall be in degree, and not in kind.

We may answer, then, that Christ was not silent because we could not comprehend in part at least. Full comprehension of

course could not be had. But as a speaker may utter sentiments which in differing degrees of fullness may be understood, so Jesus might have told us about our future home in words which could be understood by men — by holiest, in fullest way, and by the rest in accordance with their growth in spiritual knowledge. The saintly man would hear and catch the inspiring meaning, and even the one who is sordid, might catch some little at least to give him joy.

There is another and a satisfactory answer. Jesus knew that it was best for us that he should be silent about the future world. Suppose that the Master had told the disciples of what awaited them when they should finish their earthly work. Suppose that he had illustrated the future scenes and occupations in fuller, more vivid way than any word about a Father's house could do, so that, through the depths of air, they could see the sweet places of the heavenly state, and, in a picture, behold the forms of the heaven gathered. How definite that illustration might be does not matter. If they could have only caught large outlines, and seen the colors of his pictures in masses, how they would have longed to go away with him; how they would have shrunk from preaching to all the world, from suffering reproach, and receiving terrible death. It was best, therefore, that they should not know. It was best that sure as they might be of meeting with him again, there should be a shadow upon the unknown world which, though not portentous, should not reveal so much glory as to lead them away from apostolic journey and their troubled ends. When their work was done, and death was at hand, then the future world might be revealed. That first martyr Stephen, as the stones came round him, looking up, saw the heavens opened and the Son of God. But it was needful that Peter should be unable to see beyond, and that Paul should find some obscurity concerning that other world of whose glory he was so sure.

So with us, fellow teachers. We have the future veiled in order to make us labor wisely here. As children promised to be taken to some place of rural beauty and amusement, are discontented with richest playthings, and will not touch most tempting

food because they wish so much to go to the promised place, so we, if God through Christ had drawn aside the darkness that shuts out the unknown world, would be too anxious to go, too discontented with the present. We might say what we would about the duty of using time here; we might feel deeply that this is a school to fit us for a higher place. Yet too brilliant would be the light, and too sweet the music of that other world for us to be patient in this where are wailing, and days that are dark, and winds that are hoarse. Not only should we be discontented here, not using our opportunities aright, but we could not have the faith which now is ours, if all or if much were revealed. Said a young mother to us when her sweet boy had passed away: "O! if I could only see into the other state; if God would only take away the veil, so that I might see my child!" This was uttered in the first moments of grief. If she had seen her child, the faith which afterwards came before she too passed away, would not have been enjoyed. You see then how it is best for the development of faith that Christ should be silent. O! many a mourner in the first moments of grief may long for visible form! How yearns the mother to see the sweet daughter whose life was so pure and joy-giving to parents! How longs the young husband to behold the wife in her new form and amid the new scenes! But then these have nobler souls, unseeing, because they have faith that the unseen are alive!

So it is with the development of patience. We should find it too difficult to be patient, as has been suggested, if Jesus had told us about the future. Kindly, oh! kindly the Lord God has only given us enough knowledge to make us patient. It is hard enough now to gain this great virtue. Consider that our Maker has wisely made it natural for us to wish to live, when disease has not made us abnormal, even though many of our beloved have passed away. With this wish to live, we can become patient with the burdens of life, patient in awaiting the hour when we too shall be ready to go. Do you not see the wisdom of Jesus in his silence? If you do, do not long to call him back again to tell you about the Father's house with its

many mansions. If he were with us here, we should ask him to give us deeper life so as to be more fully his on the earth, content to await the hour when, in another world, he would no longer need to be silent.

OTIS A. SKINNER, D. D.

It is with saddened hearts that we refer to the intelligence which has just reached us from the West, of the death of this excellent clergyman. He was so recently among us, that his memory is fresh in our hearts. We knew him as a faithful preacher of the word of God, a devoted pastor, and as such, long ago learned to esteem and love him. And who indeed did not thus become attached to him when brought within his influence? His smile, his pleasant voice, opened to him all hearts, whilst his sincere and earnest devotion to duty, his constant personal interest in the welfare of every acquaintance, bound all to him with enduring ties of affection. As a clergyman he seemed peculiarly fitted for the profession he had chosen. In the pulpit, the Sabbath-school, in the homes of his parish or by the bedside of the sick, his ministrations were ever welcome.

Especially was he attentive to the interests of the Sunday-school. During all his long ministry at Warren-street Church, Boston, nearly eighteen years, every Sunday when at home, he was present in the school, with a cheerful greeting for every pupil and teacher, while at public gatherings of teachers and conventions, his voice was often heard pleading the interests of the Sabbath-school cause, and arousing his hearers to new efforts in its behalf.

It was with much regret that the friends in this section, saw him a few years ago depart for a Western home. Yet with the regrets were mingled hopes that his removal might be but temporary, and that he might at no distant day return to New-England, a worker in the Master's vineyard. Such hopes to-day are ended. His home has indeed been changed, but changed only for a tabernacle not made with hands, eternal in the heavens.

SABBATH SCHOOL INTELLIGENCE.

CONFERENCE MEETING.—The Monthly Conference of the Union was holden at East Cambridge, Sept. 15th, and was a most pleasant meeting. The subject announced was: "The prayers of Children, or worship in the Sunday school." Rev. JAMES EASTWOOD was the first speaker, who spoke earnestly and well of prayer as a mean of Christian improvement, tracing

out its influence on adults and then on children, and showing the great importance of attention to doctrinal exercises in the home and in the school.

Rev. A. A. MINER followed in a similar vein. He spoke also of the advantage and necessity of public worship in the house of God. The child's religious education ought not to be left to the Sunday school alone. The parent should teach him to unite with the congregation in the more public services of religion. The chief work of the school was education — the storing of the mind with facts and truths; whilst it was the office of public worship by exhortation, to induce us to apply Christian truths to our own lives, and by devotional services, to open our hearts to the influence of Christian example and precept. The child especially needed these influences.

The last speaker was Rev. ASA COUNTRYMAN, who spoke impressively of the necessity of training children to prayer. Early impressions are most lasting, and hence the importance that those impressions be right.

The discussion, though taking a wider range than the topic proposed, was not the less profitable; and surely the many teachers present must have carried away with them pleasant memories of the hour so well spent in the company of our East Cambridge friends.

MIDDLESEX SABBATH SCHOOL UNION. — This Association met on Sunday evening, Sept. 15, at Malden. Topic: How far is the Sabbath school a voluntary organization? and are not Teachers, with all that occupy positions in the Sabbath school, responsible for the moral and religious culture and conduct of the pupils?

Remarks were made by Revs. S. W. SQUIRE, B. H. DAVIS, S. COBB, E. A. EATON, and Mr. FULLER of Malden.

The form of the question did not meet with general approval. It seemed the speaker thought, to require too much of teachers, and thus its influence would be to discourage them. Teachers were indeed responsible that the school influences should be for good, but as the Sunday school was but one means of Christian nurture, and its time of action was limited to a brief hour or so each week, it was not just to hold the teacher wholly responsible for the whole culture and conduct of every pupil.

SOUTH SHORE UNION. — We had not room last month for notice of the annual meeting of this Association. It was holden at West Scituate, Aug. 11th. The following officers were elected for the ensuing year: President, Wilmot Cleverly, of North Weymouth. Vice-Presidents: Dexter Gross, of West Scituate, and Freeman Foster, of Abington. Secretary: John Blanchard, Jr., of South Weymouth. Directors: H. N. Gardner, of Scituate; Merritt Nash, of Abington; Elon Sherron, of South Weymouth; Elias Richards, of Weymouth; Joshua Spear, of Quincy; Augustus Beals, of North Weymouth; Franklin Hersey, of Hingham.

A Conference Meeting of the same Association was holden at North Weymouth, according to adjournment. The meeting was opened with a few remarks from the President, Bro. W. CLEVERLY. Prayer was offered by Rev. E. PARTRIDGE, of Hingham. The topic of the evening was: The Sabbath School—its benefits to the church, to the society, and to the world. Addresses were made by Rev. E. PARTRIDGE and Rev. D. F. GODDARD, D. S. MURRAY, ELISHA PRATT, J. W. HOLLIS, and other laymen. These speakers presented clearly the advantages offered by the Sunday school to children, and the great benefits conferred upon all who come within their influence, parents and teachers as well as pupils. The exercises were interspersed with singing, and closed with a benediction from Rev. D. F. GODDARD.

CONNECTICUT. — At a meeting of the State Convention holden at Middletown, September 5th. Rev. EBEN FRANCIS, of Stamford, submitted a most interesting report on Sunday schools; from which we learn that the Sunday school cause is far from being neglected in that State, wherever we have churches or societies in active operation. Reports are given of the condition of schools in Collinsville, Grandby, Hartford, Long Ridge, Meriden, Middletown, New Haven, Norwich, Stafford, Stamford, and Poquonock; showing an aggregate of over 900 teachers and pupils. Reference is also made to schools existing at Bridgeport, New London, and other places, from which no reports were received.

UNITED STATES CONVENTION OF UNIVERSALISTS. — The Annual Session of this body opened in New York, Tuesday, September 17th, and continued for three days. Reports were made on various matters of interest to the Denomination, and among them, was one on Sunday Schools, presented by a Committee consisting of Revs. GEORGE W. QUIMBY, A. ST. JOHN CHAMBRE and E. G. BROOKS. The Report opens with a statement of the condition of the Sunday school cause in the land. After speaking of the extreme difficulty of securing accurate statistics in nearly every section, states that — “The most perfect statement of the condition of our Sabbath schools in any one State, which your Committee has been able to discover, was made to the State Convention of Massachusetts, for the year 1860, by HENRY B. METCALE, Esq., Secretary of that body, in which he reports eighty-three out of the one hundred and twenty schools in that State. By this Report we learn that there were at that time connected with these eighty-three schools, 1,774 officers and teachers; and 9,708 pupils; and also that the aggregate number of library books was 43,060. Taking these numbers for a basis, and we probably have within the limits of our denomination in this country, about 1,100 schools, 8,500 teachers and officers, 74,500 pupils, and 300,000 library books.

It is unnecessary for us to remind this body of the importance of keeping

up, perfecting and rendering more and more efficient this institution. The zealous but judicious efforts of 8,000 teachers with 75,000 pupils, aided by 300,000 library books, most of which inculcate and enforce some doctrinal or practical truth of the Christian Religion, must wield a marked influence, by and by, not only in behalf of our doctrine as a distinctive faith, but in favor of the great cause of benevolence and humanity generally."

It proceeds next to the consideration of the importance of teaching in the School, as well as in the Church, the doctrines of Universalism, as a distinct system of Faith, indicating that only by careful attention to this, can we hope to counteract the teachings of other sects whose "tensely drawn and firmly fixed sectarian boundaries" surround us.

As a help in this work we need better text-books, which shall enable us to present simply yet systematically to the minds of children, essential doctrines: "We have books, many books, treating upon a variety of subjects, but some of them are almost entirely unfit for the purposes for which they were designed, while as a whole, they fail utterly to meet the want we have described. They were prepared by different individuals, with no unity of purpose, and, therefore, without the remotest reference to system; and though they contain many facts mostly well presented, the child is at a loss to know what it is all about; where he is in his studies, or what will be the end of all his efforts; and as a consequence, he feels that getting a Sabbath school lesson is more vexatious and is harder to be understood than all else he has to learn.

Your Committee would, therefore, respectfully suggest that a committee be appointed by this body to prepare during the present year, a series of five Doctrinal Text or Question Books for the purposes we have described, which shall develop, explain and illustrate the Gospel of Christ as we understand it, by a plain, natural, simple method, and as a system. The first book shall be for infant classes, from four to six years of age; the second for children from six to eight; the third from eight to ten; the fourth from ten to fourteen, and the fifth for persons ranging above fourteen. The most of the text-books we have, have long been in use. A change is absolutely called for, and that which we have suggested, we are decidedly of opinion would prove beneficial in every respect." With a few words further on this topic and a brief reference to Library Books the report thus concludes: "Your Committee are happy in being able to say that so far as they have the means of judging, our Sabbath schools were never in a more hopeful and prosperous condition than at the present moment. They were never better attended, and never exerting a more powerful and healthy influence; for all which, let us be grateful to God, praying for that strength and love and faithfulness which are necessary to render us even more efficient and successful in this blessed work in the future, than we have been in the past."

CHILDREN LEAD.

THERE are many ways in which children lead mature age. Among these are the ways of *true activity and wise foresight*. Children are weak. They are helpless. At the first they can do nothing for themselves, and without special care they must soon cease to exist. There are many men and women to whom this truth is familiar—whose consciences are wide awake and thoroughly alive to it. There are men and women that have no other really living incentives to action, economy and future good on the earth but their *parental* obligations. Without these obligations they would be indolent, prodigal and unmindful of anything to come. They were so before these pressed upon them, and since these commenced they have been industrious, frugal and careful about other days and years. And there are many of our race whose parental relations are the most *powerful* incentives, in these directions of life, which they have. Nature can hardly impose an obstacle which terrifies them. Through heat, cold, storm, darkness, pain, poverty and almost starvation itself, parents often toil for those intrusted to their peculiar affection; and all parents that dignify their relation—who are fit to sustain it—are largely controlled by the same in their common activities and modes of being. Nor are parents the only persons that are largely controlled by the children of our race. Much as these do by their work, economy and efforts to build a solid and healthy foundation of society, that they may thus aid in enriching the world for the good of coming generations, because there will be those in them who are bone of their bone and flesh of their flesh; there are also others who are not parents—who are moved by noble thoughts to noble deeds because of the children who are around them and will remain after them. If we have not children ourselves, we may have brothers and sisters that are yet children; or brothers and sisters who have children. At any rate we cannot separate ourselves from “one of these little ones;” we cannot “despise” or neglect “one of these little ones;” “it were

better for us that a millstone were hanged about our necks and we cast into the midst of the sea, than that we should despise or neglect one of these little ones!" This is the thought of every Christian mind. Much of the material good that is handed down from generation to generation, is produced and saved by the direct influence of children upon parents and upon all noble souls. And the child also leads all true men and women to the creation and preservation of other than what is commonly regarded material good. As the child often directs those especially interested in it to the place of their home by what seems its best good, taking them from the loved city to the country, or the loved country to the city, or the loved neighborhood to some far off territory, so does it direct, unconsciously, yet very forcibly, in those regulations of life that are less visible and more subtile, entering largely into and putting its mark plainly upon almost everything which determines the weal of public institutions and the country's glory. The child builds many a house, arranges many a garden, and is the main spring of many a private fortune; it also makes many a school, many a college, and many a meeting-house—constructs laws, not of social and domestic order merely, but also of the town, state and nation—it enters into the very *ideal* of governments—it leads to the organization and perpetuity of republics. If one thought is more powerful in the mind and heart of loyal citizens among us at present than another, that thought is with reference to the future good of our children. What has been transmitted to us, we feel bound to transmit to others; and our struggle, instead of being merely for the territory we occupy, and our own mortal day, is for all lands upon which the sun shines, and for all the coming generations, which in the great hereafter shall march over the earth.

But great as these blessings are in the way they seem especially to tend—toward the *child*; they are also great in another way. It does *man* good to be made active for the benefit of those dependent on him. It does *man* good to exercise his care and caution for the ordinary support and

common advantage of those weaker than himself. It does man good to use his wisdom, courage, charity and blood, if need be, for the establishment of institutions and systems which are to bless others. It does man *great* good so to connect himself with the future — to put his own mind and heart into organizations that shall remain here long after he leaves the earth — thus to unite himself with the tide of life which will flow on for unnumbered generations and centuries.

CHILDREN.

“Come to me, O yè children !

For I hear you at your play,
And the questions that perplexed me
Have vanished quite away,

Ye open the eastern windows,
That look towards the sun,
Where thoughts are singing swallows
And the brooks of morning run.

In your hearts are the birds and the sunshine,
In your thoughts the brooklet's flow,
But in mine is the wind of Autumn
And the first fall of the snow.

Ah ! what would the world be to us
If the children were no more ?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food
Ere their sweet and tender juices
Have been hardened into wood, —

That to the world are children ;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

Come to me, O ye children !
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses
And the gladness of your looks ?

Ye are better than all the ballads
That ever verse sung or said ;
For ye are living poems,
And all the rest are dead."

LONGFELLOW.

CHRISTIAN LIFE SHOULD COMMENCE EARLY.—The Christian is one who has simply *begun* to love what is good for its own sake, and why should it be thought impossible for the *child* to have this love begotten in him? Take any scheme of depravity you please, there is yet nothing in it to forbid the possibility that a child should be led, in his first moral act, to cleave unto that which is good and right, any more than in the first of his twentieth year. He is, in that case, only a child converted to good, leading a mixed life as all Christians do. The good in him goes into combat with the evil, and holds a qualified sovereignty. And why may not this internal conflict of goodness cover the whole life from its dawn, as well as any part of it? And what more appropriate to the doctrine of spiritual influence itself, than to believe that as the Spirit of Jehovah fills all the worlds of matter, and holds a presence of power and government in all objects, so all human souls, the infantile as well as the adult, have a nurture of spirit appropriate to their age and their wants? What opinion is more essentially monstrous, in fact, than that which regards the Holy Spirit as having no agency in the immature souls of children, who are

growing up, helpless and unconscious, into the perils of time?

Children have been so trained as never to remember the time when they began to be religious. Baxter was, at one time, greatly troubled concerning himself, because he could recollect no time when there was a gracious change in his character. But he discovered, at length, that "education is as properly a means of grace as preaching," and thus found the sweeter comfort in his love to God, that he learned to love him so early. The European churches, generally, regard Christian piety more as a habit of life, formed under the training of childhood, and less as a marked spiritual change in experience. In Germany, for example, the church includes all the people, and it is remarkable that, under a scheme so loose, and with so much of pernicious error taught in the pulpit, there is yet so much deep religious feeling, so much of lovely and simple character, and a savor of Christian piety so generally prevalent in the community, so true is this, that the German people are every day spoken of as a people religious by nature; no other way being observed of accounting for the strong religious bent they manifest. Whereas it is due, beyond any reasonable question, to the fact that children are placed under a form of treatment which expects them to be religious, and are not discouraged by the demand of an experience beyond their years.

Again, the Moravian Brethren, it is agreed by all, give as ripe and graceful an exhibition of piety, as any body of Christians living on the earth, and it is the radical distinction of their system that it rests its power on Christian education. They make their churches schools of holy nurture to childhood, and expect their children to grow up there, as plants in the house of the Lord. Accordingly it is affirmed that not one in ten of the members of that church, recollects any time when he began to be religious. Is it then incredible that what has been can be? would it not be wiser and more modest, when facts are against us, to admit that there is certainly some bad error, either in our life, or in our doctrine, or in both, which it becomes us to amend? — *Dr. Bushnell.*

NEVER TOO LATE TO DO GOOD. — In their weakness and age, disappointment and sorrow, human beings sometimes feel that there is nothing more which they can do. But whoever is cast down by this feeling, does not comprehend the possibilities of his nature, nor the promises of God concerning his strength and usefulness even while in this body of dust.

There is a man in Connecticut who planted the *seeds* for an apple orchard after he was fifty years old. We have stood and looked with him at his trees, thus produced, whose trunks are as large as the bodies of common men and whose branches are broad and thrifty, from which he has gathered thousands of bushels of the choicest fruit. It is never too late to do good — it is never too late to sow the seeds of truth in hope that in due time the full branching and the complete fruitage will be ours.

THE POOR MAKE MANY RICH.

FEW of the men, comparatively, that control large capital, who possess the most of the wealth of this world, and are the greatest consumers, actually *produce* anything. Surely, the land is crowned with wealth, such as man has wrought out; and the sea is covered with riches, and on both land and sea millions are lost every year. Who, starting at the beginning, where human agency meets the divine, *legitimately* produce this abundance? After giving all the credit we ought to worthy capitalists and honest traders, whose business is necessary to the greatest comfort and wealth of humanity, we must acknowledge that to the *poor* the world is very largely indebted for its material possessions. Poor discoverers, poor designers, poor artisans, poor laborers — these are the persons who produce the largest share of common property. Think of Columbus — to go no further back — think of the Genoese fisherman, a beggar and the finder of the Western Continent; sowing in homely toil and bitter tears the seeds of American enterprise, wealth,

civilization and freedom. Think of Fulton, who "knew of no use for money but as it was subservient to charity, hospitality and the sciences," but who invented the steamship whose proud motion has strewn wealth upon every shore. Think of Morse, outwardly destitute while harnessing the lightning for the service of humanity. And think not only what such men as these have done toward enlarging the treasury of the world, but also what they have done whose work we are accustomed to regard more humble because the fruits of it do not seem so great; think of those of our race, who in almost numberless ways labor for the wealth of others while oppressed and almost crushed by want; using the pencil and the canvas—carving statues—designing and making homes—sewing garments—stitching for dear life, by the dim taper, in hovels, at murderous wages—excavating the earth—digging cellars—toiling in damp and dark mines—carrying brick and mortar to the top of the highest buildings—standing before the mast on the most tempestuous seas—breasting danger and facing death almost everywhere, in utter poverty, with little or no hope of any permanent relief for their bodies while they live on the earth,—this is exactly the way thousands and millions and billions of our fellow men toil, suffer and enlarge continually the wealth of the world, if not in all cases that of their immediate employers.

But all the wealth of the universe is not material. Nor are all the riches that the outwardly poor confer upon others material. There are treasures of the mind for humanity to grasp—riches of thought, faith, feeling and aspiration for the soul to accept and enjoy. And these riches come to the world, by God's direction, through whom? The most of them have come through those who have been very poor in outward things. What have been the pecuniary condition and prospects of most of the men who in the past have been wedded to science? Oppressive, oblivious, dark. And we need not rehearse the story of poor old Homer, nor of any other hungry poet to be believed when we say that in this department also the poor have made many rich. Where have most of the poets of other days,

whose songs have charmed and thrilled the ages, written? In garrets — often hungry and ragged and surrounded by unpaid bills at that. There have started those harmonies which have lifted humanity into higher realms of thought and feeling. And the same truth is also illustrated by many of the authors in all the departments of literature; men who are poor materially, often make many rich intellectually.

Nor is this all. There are riches especially moral and spiritual for the use of our race. And we have not forgotten that he through whom God revealed these riches in their highest form to man, “had not where to lay his head.” We remember, too, that his early disciples and apostles were poor and weak in earthly wealth and power. We remember a great army of Christian fathers, martyrs and divines, reaching from the first century of our era down past the middle of the nineteenth, all along whose lines are unmistakable evidences of outward dependence and poverty. And what have all these poor children of God done? Rather what has he who “was despised and rejected of men,” Jesus of Nazareth, done in and through the rest of these for the human race? He has made many rich — many disciples and apostles, many martyrs and divines, many men, women and children. He has made the world rich with the substantial and enduring wealth.

Has the reader ever been moved by the thought that there is disgrace in honest poverty? Then there is disgrace in being in company with the wisest and best and most influential men and women this world has ever known. Has any one ever boasted of an ancestry rich in material good? If there were any honor in such, how faint it must be in comparison with that of an ancestry rich in intellectual, moral and spiritual good — an ancestry which, though poor outwardly, makes many rich inwardly. Do people doubt their ability for great usefulness among their fellow men because they have little or no money to employ in their service? They should know that material bread is only a small part of the nourishment God has provided for his children; they should put their trust in heaven and go about their Father’s business.

ONE BY ONE.

“One by one thy duties wait thee,
Let thy whole strength go to each,
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one thy griefs shall meet thee,
Do not fear an armed band;
One will fade as others greet thee,
Shadows passing through the land.

Every hour that fleets so slowly
Has its task to do or bear;
Luminous the crown, and holy,
If thou set each gem with care.

Hours are golden links, God's token,
Reaching heaven, but one by one
Take them lest the chain be broken,
Ere the pilgrimage be done.”

DOCTRINE.—What is Christian Doctrine? It is Christian Truth. However false have been and still are men's notions upon this subject, Christian doctrine means Christian religion; not this point or that merely, not this idea or that alone, but the whole revelation of God to man through his son — that moral and spiritual kingdom which Jesus set up and whose doors he opened wide. Christian doctrine is something to be felt, believed and done — something for the heart, head and hand. It sweeps along every avenue and touches every part of the human soul. Whether we speak of the Paternity, Love, or Holy Spirit of God, we speak of Christian doctrine. Whether we speak of the most intellectual or the most spiritual side of Christianity, we speak of the doctrine of Christianity. Doctrine is the root and trunk, the branches and leaves, the whole strength, beauty and fragrance of that tree, which stands for the healing of the nations — beneath whose shade every traveller may refresh himself, in whose top angels sing, and down through every part of which the forces of heaven come to earth. This is what we must live and teach, if we live and teach Christ.

DOING AND KNOWING.

DOING Christian truth is the best and the only possible means of knowing Christian truth. How does man know that a system of science, which has never been tested is true? How do you know that the boat, which you hold only in your thought will sail, and that the house which has never been built will stand? Use your science, sail your boat, build your house, and you will then know whether or not your plans are good for anything—whether they are true or false. On the word of others the reader believes there are many places on this globe, which he has never seen. Visit them, and you will be sure; go to Niagara, to London, and the Alps, and you will know that all the things you have heard of these places, are not fancy sketches. How do you know there is anything real in the science of *life*—about the laws of the body and soul, the representation of which stands before you only in words? What does he, whose mind and heart are closed against the beautiful of the universe, know of the beautiful? What does the intemperate man know of the life and joy of temperance? What does the penurious, the miserly man know of the advantages of generosity and liberality? But let the blinded spiritual eye open, and the dead spiritual sense breathe and move, and it shall see the beauty of the universe, and feel the power and wealth of life. Let the intemperate and worldly-minded wake to the riches and virtue of heavenly-mindedness, and start on the upward way, and gate after gate in the kingdom of eternal being will open at their approach. It is a truth of Christianity, that “the pure in heart shall see God.” Do the impure know this is so? It is a truth of Christianity, that “the merciful shall obtain mercy.” Do the unmerciful know this is so? Another truth of Christianity is, “if we love one another God dwelleth in us and his love is perfected in us.” Do the hating or unloving know anything about this? Let the impure, the unmerciful and the hating in disposition, seek purity, and mercy, and love—aspire and pray and work for these graces—and they shall see God, feel his mercy

flowing in upon them from all directions, and be filled with, and perfected by, his love. It is a truth of Christianity that all souls shall be warmed, purified, and saved by the might of its love—that though there is no death so great, so terrible, so awful, as the death of ignorance and sin, this even, shall be conquered, and wholly conquered, by the forces of Godly principle. The longer and more earnestly any human being works for this end, the more confident will he become, the more certain shall be his convictions, the more positive his knowledge in this grandest of all Christian realities. Humanity has already gone to its lowest depths. No worse beings shall ever appear than have appeared. And the worst beings this wicked world has ever produced, have been redeemed while the flesh covered their spirits. Those that have been dead in trespasses and sins, have, according to Paul, been “quickened” into life by the power of truth on the earth. And those who wish to *know* that universal salvation is the truth of God, must *work* for the accomplishment of his truth. They should *use* this truth. They should try it, demonstrate it, prove it. And it is very evident that they who thus do God’s will, shall not only save *themselves* from ignorance, sin, and sorrow, but shall also do their part towards saving the *world*; they shall thus do the best they can for themselves and others, and in this way all the works of righteousness and peace will be done.

A PRIVILEGE.

“I SHOULD like to look up to Mount Blanc from the valley of the Chamoni, or stand under the shadow of the Pyramids, or see the panorama that stretches beneath the summits of the Andes; but should prefer, of the two, to pass an hour with Plato, to study the beauty of Milton’s countenance, to have seen the expression of Shakspeare just as Hamlet was completed, or to have stood among the circle that heard Paul at Lystra, or that listened to his defence before Agrippa in the city of Cesarea.”

Reader, cannot you and I join the writer in the desire here so beautifully and forcibly expressed? But he has thus opened some privileges to our view that will, probably, never be enjoyed by many, if any of us; and he has suggested other things which are impossible to man. Still there *is* a privilege always open to us and all men. We may look up to Mount Zion from the valley through which runs the stream of Paradise, or stand within the Great Temple of Life, and see a picture outlining all material beauties, stretching out its broad surface beneath the heights of Christian Principle; we may pass an *eternity*, beginning now in our homes, Sunday schools, churches, and common fields of duty, with one greater than Plato, with whose face Milton's is not to be compared, and whose expression of glory Shakspeare never wore; we may lift ourselves into the society of those who live on the words of him at whose feet the great Gentile apostle sat more meekly than a child; and we may give ear to a defence for the world, made by the world's King, to the persuasions of which all heaven listens.

THE STATE CONVENTION AND SUNDAY SCHOOLS.

At the last session of the State Convention at Salem, the afternoon of Wednesday, Oct. 16th, was devoted to the Sunday school cause. Addresses were delivered by Rev. M. R. Leonard, of S. Dedham, Rev. Russell Tomlinson, of Plymouth, and Rev. G. S. Weaver, of Haverhill. We are able to present in full the remarks of the latter speaker and commend them to the careful consideration of our teachers.

“The matter of the very first importance in a Sabbath school is *good order*. So necessary is this that without it a school cannot be of much importance. A disorderly school may do much harm and but little good. It will beget disrespect for the church, the Sabbath, the Bible and religion itself. It will destroy all the tender plants of faith and piety that grow so naturally in the child's mind. It will weaken his sense of loyalty to con-

stituted authorities and undermine his trust in divine things. It will make him hard, severe, indifferent to the religious sensibilities of others. It will palsy his respect for good people, for the devout, the truly pious. And woe to the child when he loses his respect for the good. So vitally important do I regard this matter, that I really feel that more depends upon it than any other one thing. Obedience is the first requirement of our religion. Obedience is the first and last and great lesson in the practical life of the child. And disobedience and disrespect, so bad everywhere else, are doubly bad in the church. Children should feel that the church is a sacred place. They should go into it with suppressed emotions; with slow and quiet steps; with humble and subdued manner; with cheerful, but reverential feelings. And nothing they do or say should violate this sense of the sacredness of the place. All levity, inattention, noisy restlessness, disorder, is so wrong that it should not be permitted for a moment. If no other lesson is learned, than that the church is a sacred place, much good will be done. If everything else is learned and this is not, the school is of questionable utility. The great purpose of the school is to inspire the religious sensibilities; is to subdue and beautify the spirits of the children; is to lift their thoughts to spiritual and eternal things; is to bring them near to God and electrify them with his sweet and holy presence. It is not to arouse their fears, nor degrade them with self-righteous egotism and vanity; but to awaken them to duty, gratitude, love and praise. It is to consecrate their young souls and make them feel how beautiful and glorious it is to be the true children of God.

You may know any Sabbath by seeing people come into church that they were never properly taught in the Sunday school. They come in with heavy tread, with noise, bustle, haste, with anything but the quiet, subdued air so appropriate to the place. A church ought to be filled up on the Sabbath so quietly that even worshippers at the altar would not be disturbed in their devotions. Much of this quiet should reign in the Sabbath school. A solemn, happy reverence that seems to

breathe of heaven should pervade the place. With this thought our children and teachers should come into the school; come self-controlled, self-humiliated, with hearts open to the holiest influences, ready to obey, to learn and to do what is required. So will they both enjoy and be benefitted by the school.

And this kind of respect for the day, the place and the object of the school is necessary to secure that *teachableness* of mind without which there can be but little wisdom or religion. Teachableness is the fruit of humility. It is that state of mind absolutely necessary to every excellence. It may be regarded as the beginning of wisdom. It is the lowly vale in which God has deposited the richest soil of the soul. The softest sunshine, the balmiest showers, the sweetest atmosphere, the loveliest climate, exist in this Eden vale within. Teachableness is wanted in men as well as in children. It is one of the highest virtues everywhere; and is needed to be inculcated in this age more than ever before. The want of it is the lamentable woe of our time; and I trust I shall be excused if I say, it is the peculiar defect of the New England character. How can we make our Sabbath school children teachable without that reverence for sacred things which is the highest excellence of the human character? Reverence is the voice of God within us, which heard audibly and obeyed, does more to make us wise and good and beautiful, than all earthly learning. How reverently therefore should the children and the teachers and the people, take their places and conduct their exercises in the school. It should be the children's church and conducted as solemnly and orderly as the time and place and object demand.

2. Another matter of much importance, is *lessons*. Every Sabbath school scholar, old or young, should have a lesson, and that lesson prepared before-hand, and thoroughly prepared. The lesson should be short. I am not friendly to long lessons in the Sabbath school, nor long sermons in the church. It is not the place for crowding the mind with information, but for moulding it with blessed influences. The lessons should be religious, important and clear. And the pupils should come to

recite them rather than learn them. It is impossible to interest children in a recitation if they have not their lessons ready to recite. It is hardly possible not to interest them, if they have their lessons well committed. Children like to recite good lessons. It is the common joy of childhood. It is telling what one knows—a pleasure to everybody. But the recitation should be in the utmost order and accompanied with pertinent instruction gently given.

3. The matter of the most moment of all is the religious exercises. These should be conducted not as a simple introductory, but as the principal part; and should consist largely of appropriate readings, spiritual songs and prayers. The part most neglected, according to my judgment, is the singing; children love to sing. And when they can sing the true music of childhood, they can nearly all sing. Childhood must have its own music as well as its own literature. We have an abundance of books adapted to children's wants. But we lack music. We have beautiful hymns and poems that all children love to read—praises, prayers, exhortations. We want them all set to appropriate music, and sung in all our Sabbath schools. I believe in singing our way to heaven. We have little recitation books that cost but a trifle. So we should have little books of music set to the stirring ballads of childhood, that our lovers of little ones are publishing from year to year. Pieces of child-music with words set to them on little cards, or small slips of paper to be spread among the children of our schools—an opening or a closing song, would be most acceptable helps. Pieces like "Little Drops of Water," for example, might be published on separate cards, that would cost but a trifle and being new, would be greeted with joy.

And so we want little books of worship containing new forms of devotion, new prayers and praises and readings, that shall come fresh from devout and loving hearts, as wings on which childhood can go up to heaven. They might be published on cards, or on single sheets of strong paper, and be fresh offerings for young piety. A pamphlet once a month, containing a single

form for one entire service would be a beautiful gift for our schools and families. I should prefer it to a monthly paper for my children. And a new spiritual song would be a suitable accompaniment. I would have a general book of worship; but in addition I would have frequent publications of new forms such as the devotion of our best men and women might inspire, published in the cheapest manner, and used as long as they are felt to be profitable. Special occasions often demand special forms. I would thus have far more attention paid to the general religious exercises. This is important as inspiring the religious emotions, cultivating a love for devotional exercises and literature, and as elevating and purifying to the mind. It would increase the spirituality, the reverence, the emotional fervor of the school and a corresponding love for its exercises. The school would assume a graver and more elevated character. Our children would feel its influence steadily lifting them upward and bearing them onward in the way of virtue and piety."

ANNUAL REPORT OF THE SECRETARY.

PRESENTED AT THE ANNUAL MEETING OF THE UNION, OCTOBER 24,
AND PUBLISHED BY ORDER OF THE BOARD OF GOVERNMENT.

MR. PRESIDENT, AND FELLOW-MEMBERS OF THE UNION :

TEN years have passed since the formation of our Union, and this evening finds us again assembled to review our proceedings of the year just closed, and by mutual council and advice, cheer and incite each other on in the good work in which we are engaged. We are confident that our Union has accomplished all that could be reasonably expected of it, during the past twelve months. Its public labors have been materially the same as in previous years. The past year has not been one favorable for experiments, and fortunate are we to have kept the even tenor of our way undisturbed by the startling events around us. We have reason for congratulation that, instead of losing ground, we have continued steadily advancing, and to-night are occupying a position essentially in advance of the one we held a year ago. Our public exercises have been : — Monthly Conferences, holden with eleven of our schools, our usual Anniversary Exercises in November, and the various meetings during Anniversary Week. Early in the year a Lecture Committee were appointed to arrange

for a course of Lectures, who reported in favor of a series of three, on Sunday evenings. No satisfactory arrangements however, could be made, it was deemed inexpedient to take further action, and the Committee were discharged.

CONFERENCES.—The Conference Meetings of the Union have been holden as follows :

November 11th, 1860, South Boston.	May 26th, 1861, Charlestown.
December 16th, " Warren St. "	June 16th, " Somerville.
January 20th, 1861, School St. "	July 28th, " Roxbury.
February 17th, " Hanover St. "	Sept. 15th, " East Cambridge.
March 17th, " Concord St. "	Oct. 20th, " East Boston.
April 21st, " Cambridgeport.	

The meeting for August it was deemed expedient to omit, on account of vacations in several of the schools and the absence of many of the Teachers and Clergymen. Full and complete reports of the various Conferences have been given in the numbers of the *Teacher*, and it is therefore needless for me to enlarge further upon them. Taken collectively they have been well attended, and in interest have fully equalled those of previous years.

A Committee of the Board of Government is appointed to make arrangements for each Conference and to select a topic for consideration. This being announced in advance of the meeting, our friends have an opportunity of preparing to speak upon it, and since the adoption of this system, it has worked favorably and proved highly advantageous.

ANNIVERSARY EXERCISES.—The ninth Anniversary of the establishment of the Union was commemorated on Sunday evening, Nov. 25th, 1860, by public services in the School Street Church. The exercises were conducted by Rev. C. A. SKINNER, of Cambridgeport and Rev. D. H. CLARK, of Somerville. The address was delivered by Rev. H. W. RUGG, of East Cambridge. His theme was, "Position and Claims of Sunday Schools." A portion of his discourse related to the subject of Mission Schools, and he earnestly and eloquently pleaded in their behalf. A synopsis of the address has already been presented in the *Teacher*, and to it I refer you.

ANNIVERSARY WEEK.—Our meetings during this week were of an unusually interesting character. When it was announced that, "in view of the circumstances of the present time, it had been decided to dispense with the meetings of Anniversary Week," the Board of Government of the Union were unanimous in the determination that the meetings heretofore carried on by the Union should be held as usual, and felt the necessity of active labor on their part to ensure the success of them. Need I say to you that they were entirely satisfactory to those having them in charge? Rather let me congratulate you, fellow-members of the Union, that we were thus enabled to keep in existence the good old gatherings of Anniversary Week.

The morning Conferences were held on Monday, at the First Church ; Tuesday and Saturday, at the Second Church ; Wednesday and Friday at the Fifth Church, and Thursday at the Concord Street Chapel. They were a series of interesting and profitable meetings, and the speeches, the singing and the devotional exercise were of an impressive character. Many of our prominent clergymen participated in them, and the fact that, "two strong, central pillars in the Temple of our Zion" had fallen since our last anniversary, lent an additional degree of solemnity to the exercises.

The Children's Meeting at the Tremont Temple on Wednesday afternoon was a grand success. A cold rain prevented many from attending, yet the Temple was well filled with gladsome, happy children, and the sunlight of their smiling faces made all present forget, for a while, the severity of the elements outside. After a welcome greeting by our President, HENRY D. WILLIAMS, ESQ., addresses were made by Rev. EBEN FRANCIS, of Stamford, Connecticut, LATIMER W. BALLOU, ESQ., of Woonsocket, Rhode Island, and Rev. A. A. MINER, of Boston. One of our city denominational papers closes its report of this meeting with the following paragraph :

"It has been an interesting, entertaining and instructive meeting. The importance of these annual gatherings of the children, and the wisdom of those who inaugurated them, become more apparent on each succeeding year. There was something very appropriate in the announcement that the 'Children's Meeting' was not to be postponed on account of our national troubles. Our children are our country's hope for the times that are yet to come. The storm may not be long, but the raging sea will not quickly be made tranquil ; neither will the elements which have created this storm be quickly dissipated. For years on years the salvation of our country must depend upon high, firm and unyielding principle. Our children are to be hard tried when they have become men—aye, and women too—and every influence (like that exerted by the meeting, to the report of which these words are as a kind of refrain) should be brought to bear upon their minds, which shall strengthen their souls for the trial."

The Sabbath School Conference in School Street Church on Thursday evening was participated in, by Rev. J. C. SNOW, of Norway, Maine ; Rev. A. A. MINER ; Rev. S. COBB ; Rev. R. A. BALLOU, of Augusta, Maine ; Rev. WILLARD SPAULDING, of Salem, and Bro. D. COBB, of Boston. Full reports of the addresses made at the various meetings may be found in the *Freeman* of June 7th and the *Trumpet* of June 8th.

THE CHRISTIAN TEACHER.—The most important work of the Union during the past year, has been the publication of its monthly journal, the *Christian Teacher*. As you are well aware, each member of the Union was supplied gratuitously with a copy of the first volume. In consequence of this, the sum expended by the Union over receipts was \$175.00. Deducting from this the amount usually paid for printing the Annual Report, which is this year incorporated with a number of the *Teacher*, of about \$75, we have as the especial outlay \$100. From the report of the

Publication Committee we find that "the monthly circulation has been about 800, of which 450 have been to paying subscribers and the balance to the schools of the Union for the use of teachers, except a few copies distributed gratuitously to denominational and local secular papers. Copies of each number have been reserved and there are now on file a number of complete sets."

Let me in this connection, urge upon you the claims of this publication. It was for you, Sabbath School Teachers, chiefly, that it was designed, and to you its words of counsel and encouragement have been directed. That you might be benefitted, our clergymen have come forward, and, month after month given time and thought to its preparation. To perfect it and make it worthy your approval, the Board of Government have devoted much time and labor, and now its success is in your hands. Would that we felt justified by our financial condition to continue its gratuitous distribution within the limits of our Union. But at present this is impossible, and therefore friends, will you not lend your hearty aid in placing it upon a permanent foundation, where it may not only sustain itself, but warrant the Board in enlarging and improving it.

In addition to these general public labors of the Union, the Board of Government has been actively at work in the schools composing our organization. The visiting committees have generally been faithful to their duties, and reports are on file of the condition of all our schools. The Board also have labored diligently in behalf of the Trust Fund, and the amount collected from contributing members, although somewhat below that of several previous years, may be regarded as a fair sum at the present time. The Treasurer's general cash account shows a balance on hand of \$304 26. The addition to the Trust Fund by annual subscribers has been \$211, making the Fund, as you learn by the Trustee's report this evening, \$2,518 00 par value as invested.

Having thus shown the condition and operations of the Union as an organization, I now invite your attention to some statements regarding the schools composing it. In doing this, I shall follow the example of my predecessor, and omit the heretofore customary commendations of this, and criticisms of that, school, presenting you with the usual statistical table, from which you may judge of the advance or regress of the various schools. Before offering it, I would call your attention to the situation of the First and East Boston Schools.

The First Society has been without a Pastor during the entire year, and some three months since decided to close their Church. The school, however, has continued its sessions in the vestry and although somewhat affected by this change, its strength has not been materially impaired. For several Sabbaths past, preaching in the vestry has been conducted under the auspices of the school, and we are happy to state that present appearances indicate its continuance. Both visitors to this school commend the

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devotedness with which the Officers and Teachers labor, under the adverse circumstances which surround them.

The situation of the East Boston School has been even more discouraging than that of the First school. When the Society discontinued public worship they gave up their Church, leaving the Sabbath School without a place for holding its sessions. The prospects were extremely gloomy and it seemed that the school must be given up also. But with commendable zeal, the members determined to make an effort for its continuance. A suitable hall was procured and the sessions commenced. Their success has been beyond expectation. Beginning few in number, they have gone on increasing, and now have as large a school as was reported a year since, and what is still more gratifying are nearly every Sabbath adding to their number.

SCHOOLS.	Superin- tendents.	Officers and Teachers.				Pupils.				Pupils 16 years of Age and upwards.			No. of Volumes in Library.
		Male	Female	Total	Per cent of Attendance.	Male	Female	Total	Per cent of Attendance.	Male	Female	Total	
First School, Boston,	S. P. Ridler	11	17	28	85	31	59	90	66	2	8	10	1,330
Second " "	T. A. Goddard	20	35	55	87	162	226	388	66	95	53	148	1,367
Fifth " "	Wm. E. Ford	15	22	37	91	115	110	225	69			28	1,190
Concord St. "	H. D. Williams	10	10	20	83	42	63	105	67	15	11	26	none
South Boston.....	A. Kelly	11	18	29	74	90	118	208	56	15	18	33	630
East Boston.....	J. H. Pote	11	15	26	76	50	76	126	67	20	25	45	719
Roxbury.....	H. B. Metcalf	31	31	62	90	136	195	331	74	14	38	52	1,407
Cambridgeport.....	C. M. Paine	9	25	34	90	92	124	216	87	24	5	29	943
East Cambridge.....	N. K. Noble	7	11	18	89	33	60	93	83	4	12	16	700
Charlestown.....	Caleb Rand	8	36	44	71	168	195	363	55	19	31	50	1,040
Chelsea.....	E. B. Denison	6	37	43	80	157	230	387	65	11	45	56	1,000
Somerville.....	C. Williams Jr	10	10	20	90	55	71	126	73	4	12	16	500
Total		416				2658				509			10556

Average per cent. attendance of Teachers of the Union . 84
do. do. Scholars do. . 69

The above table shows our Union as comprising twelve active schools, in which are 416 teachers and 2,658 scholars. It exhibits an improvement over that of last year's in the number of pupils and in the number of volumes in our libraries. There is a decrease of twenty-one teachers, of which fifteen are the loss of a single school. The East Cambridge Society has been without a settled clergyman since the commencement of the present calendar year, the Concord Street and Somerville Societies since February last, and as before stated, the First and East Boston parishes during the entire year. These facts considered, make the register presented this evening as favorable as could be expected. In several of our schools during the year, the libraries have been renovated and replenished, so that they

are now in much better condition, although numbering perhaps but few more volumes, than at the time of our last report.

Half of our schools are closed from a month to six weeks during summer, and consequently should show a better percentage of attendance than those which hold sessions the entire year. The locality and facilities for reaching the church should also be taken into consideration, in comparing the schools by this table.

The average attendance of scholars in several of our schools is in reality much larger than the figures given in the table indicate. This I account for, from the fact that there are many names upon the record-book which properly do not belong to the school, these scholars having absented themselves for two or three months or more. In order to give the school its actual credit, our record-books need a pruning every quarter, and if in consequence, the number of pupils is not shown as large, what is better, the percentage of attendance will be improved.

I would avail myself of the opportunity presented by my position, to offer, in this connection, a few suggestions concerning our Union and our schools.

In examining our visitors' reports, I notice that in several of our schools, which are characterized as "working schools," and which are in a flourishing condition, great stress is laid upon the interest manifested by the minister in the nursery of his church and of the care and tenderness with which he watches the welfare of the lambs of his flock. From other of these reports I infer that some of our schools are situated nearly in the opposite extreme, and need much more attention from their pastor than is given. Knowing how important in successfully conducting a school is the interest of a devoted pastor, we trust that the schools last mentioned may be thus blessed by their worthy pastors' realizing how indispensable an adjunct to the Church is the Sabbath School.

Permit me to refer to a fault noticed in one of our schools, and which I fear is not confined to this one alone, namely, a want of order in bringing the school to a close. Hardly are the last words of the closing hymn uttered, before the books are carelessly thrown upon the seats and a spirit of Young America manifests itself among the boys, each one of whom is desirous of being first out of doors. Would not the custom, now in use in several of our schools of closing by repeating in concert the Lord's Prayer tend to check this, by increasing the feeling of reverence for the place and occasion?

SOCIALITY.—There is one thing that tends somewhat to embarrass our unity of operations when we meet together, as in our conferences, which is, a lack of social intercourse between our Teachers. As one of your earlier reports state, the whole object of the Union at first, was compassed by the desire to create greater social feelings among the Teachers. To accomplish

this object various experiments have been resorted to. It was formerly the custom to have an intermission of a few moments during the progress of our Conference Meetings. This gave an opportunity, not otherwise offered, for the teachers of our different schools to become acquainted; but there were objections on the ground that it interrupted the meeting to such an extent that our speakers were unable to resume the thread of the discourse thus broken. Would not this be remedied in a degree by the system now in service, of having a given subject for consideration? We think so, and would earnestly advocate the revival of this pleasant custom.

Among other resorts to achieve the object under consideration, have been festivals and excursions down the harbor by the Teachers and Friends of the Union under the superintendence of a Committee of the Board of Government. The subject of a Union Picnic has often been named, and perhaps at some future time, it would be well to give it consideration. Of the festivals mentioned, there have been three. With two of these, the principal object has been to increase the funds of the Union, sociality being a secondary consideration, while the other was mainly "to encourage more intimate social relations among the Teachers, as well as to contribute to their gratification by the character of the entertainment provided."

Our worthy President has suggested a new plan which seems perfectly feasible, and to which I invite your consideration. It is to have Union Teachers' Meetings at our different vestries on week day evenings, monthly, or as often as may be deemed expedient during the winter months, perhaps to take the place of our conferences, which at this season of the year are difficult to arrange, there being many local meetings and lectures. At these Union meetings, brief addresses might be made by some of our Clergymen, with singing by the Teachers, after which a season could be agreeably passed in social intercourse.

At a late meeting of the Board of Government the resignation of the Secretary was received. It was with feelings of deep regret that the Board accepted it. Bro. SMITH has long been identified with the Sabbath School cause, and his connection with our Union has been since its formation. He has represented as Director, the Fifth, Boston, and Cambridgeport schools each, two successive years, and has also served the Union as Treasurer and Secretary. He has left our service at the call of patriotism and is now, with many other members of our Union, enlisted in the army of our country. Our prayers and our benedictions follow him and them, and may the principles of that religion they loved and the recollections of their labors in its behalf in our association, be a source of strength and comfort to them through their campaign experience. The Board, in accepting his resignation, unanimously tendered him a vote of thanks, for his faithfulness in discharging the duties of Secretary of the Union.

I have thus endeavored to place before you a synopsis of the operations

of the Union during the year now closed. Permit me, in justice to myself to state, that it is but little more than a month, since the resignation of your Secretary, and my election to that office. During that time I have essayed to accumulate such facts and suggestions as would be proper to place in this report, and you have the result of my labor.

For our Union, I look forward into the future with a hopeful eye, for when the lowering clouds which overshadow our land shall have been dispelled, when our brothers and friends who have gone forth to do battle for the maintenance of our glorious "National Union" shall return and re-unite with us,—when the old feeling of security and confidence shall again be restored,—shall not we as an organization receive a new impetus, and our power of action, already great, be increased? Let us confidently await the future, yet remembering the work we have now to do. Let us labor faithfully, now while the cloud showeth its dark side, so that when it shall be reversed and its silver lining brought to view, we may merit the increase our Father will surely provide for us.

Respectfully submitted,

WILLIAM F. HALL, *Secretary.*

EDITORIAL CHANGES.—According to the arrangement of the Publication Committee made some months since, Rev. A. ST. JNO. CHAMBRE should have edited the October number, and Rev. W. R. G. MELLEN the present number of this monthly. But as our readers generally know, both of these clergymen have been appointed chaplains in the army. The responsibilities thus assumed, in addition to the special work of closing their ministries in Newark, New Jersey, and Gloucester, Mass., rendered it necessary for them to be excused from performing their promised labor upon the *Teacher*. At a late hour Rev. HENRY BLANCHARD, of Brooklyn, kindly consented to take charge of the October number—and under the same circumstances Rev. Mr. MOORE acts as Editor of this, November number. Whilst we fully sympathise with the two Societies which are thus deprived of loved pastors, we can not but express our appreciation of the wisdom of the appointment. In our whole order we scarcely know of two better fitted for such duties as are now resting upon them. Bro. CHAMBRE, who is in the field with the troops of his adopted State, New Jersey—is known among us as an earnest preacher and faithful pastor, blessed with that native dignity of manner and steadfastness of purpose which command the respect, and with those Christian graces which win the love of those with whom he is associated. He has labored with good success as a pastor, and has already been most serviceable as Chaplain.

Bro. MELLEN is Chaplain of the 24th Reg., Col. STEVENSON'S, and has

just entered upon his duties. He is one of the most industrious, cultivated Christian and hence every-way faithful ministers of our denomination.

He leaves one of the largest and strongest parishes of our faith and the meeting-house in which MURRAY and JONES preached, has been much improved during his ministry. The Sabbath school too gives evidence of his fidelity, having increased from 80 to 250.

Those who know him best are most confident that he will prove himself one of the best chaplains in the whole army.

God keep and bless these brethren and those with whom they are specially associated. God keep and bless all our men and brethren who have left their homes for the defence of our common country. May they be preserved not only from enemies without but also from enemies within, not merely from the destruction of fire and sword but as surely from the evils of temptation, and to this end may the labors of these chaplains be blessed.

ANNUAL MEETING OF THE UNION.—The Annual Meeting of the Union was holden in the School Street Church, on Thursday Evening, Oct. 24, and was well attended. It was opened with prayer by Rev. A. A. MINER. The Annual Report of the Treasurer of the Trustees was presented showing the amount of Invested funds to be \$2300,00 par value. Uninvested in hands of Treasurer, \$218,00.

The Annual Report of the Treasurer of the Union was presented, showing a balance on hand of \$304,26. The Expenses for the year have been \$386,26. The amount collected from subscription to Trust fund \$211,00.

The Annual Report of the Secretary was presented, and is herewith published in full by order of the Board of Government.

These several reports were accepted and officers elected for the opening year, as follows: *President*, HENRY D. WILLIAMS, Concord-street school; *Vice Presidents*, CHARLES CAVERLY, JR., Warren-street school, ALANSON KELLY, South Boston school, SAMUEL P. RIDLER, Hanover-street school; *Secretary*, WILLIAM F. HALL, South Boston school; *Assistant Secretary*, IVERS W. ADAMS, School-street school; *Corresponding Secretary*, FRANK H. HASTINGS, Roxbury school; *Treasurer*, CHARLES F. POTTER, Somerville school; *Librarian*, JOHN M. LINCOLN, School-street school.

BRO. H. B. METCALF, of Roxbury, gave notice of intention to prepare amendments to the By-Laws at the next Annual meeting. Remarks were made by J. D. W. JOY, WM. MARBLE, W. E. FORD, H. B. METCALF, C. CAVERLY, JR., and the President, on matters of interest to the Union. Some of the speakers referring to the Conferences and the manner of conducting them, and others speaking of the general interests of the Association.

THE CONFLICT BETWEEN THE WORLD AND THE CHURCH.

COMPLAINTS of the world and of the power of worldly interests over the soul, are not peculiar to this age. They have been issued in almost every age since Christianity was born. There has always existed among the professed disciples of Christianity a distrust and jealousy of the world which they have never been wise enough to overcome. The interests of the world and those of the church have never been sufficiently harmonized to allow any good feeling to spring up between them, and we accordingly find that they have, from the earliest ages, occupied a position of antagonism. This conflict extends to our own day and generation. Denunciations of the world and all who are interested in its peculiar interests are yet rife among us, and they only serve to prove that the ancient spirit of hostility yet holds sway, and that the old conflict between the world and the church, is renewed again in this age. The old dispute in regard to the relative importance of worldly and religious interests is still continued. The *animus* of the old controversy is yet dominant in the churches of the day, and the adherents of those churches taught to regard the world as the enemy of all true religion and all vital faith. Indeed, many who sympathize with this view, go so far as to insinuate that the world is the only obstacle in the way of Christian advancement and improvement, and that unless it is overcome in some way or another, God's kingdom will never come on earth, nor his will be done as it is in heaven.

Now, like a great deal of the religious teaching of the day, this persistent denunciation of the world is not properly qualified. While there is a great deal of truth in the idea that the practical influence of the world is not always exerted on the side of religion, it does not necessarily follow that there is any need of this violent antagonism between the world and the church. To be sure the Bible warns the Christian against the power of the world. But we should receive the divine message

with discrimination. It should be duly weighed and understood before being presented as a rule of action, while the good book tells us to "love not the world," and to "be not conformed to this world," we greatly err if we suppose, even for a moment, that we are required by Christianity to forsake the world and its variously related interests and duties, at any stage of Christian experience. This is where the church of all time has erred, and it is exactly here that the church error of to-day, is discovered. Religion does not require this sacrifice at our hands. We are not expected to renounce the world and its concerns when we accept an interest in the things of heaven. There are very many people who regard this whole matter as regulated on the principle of mechanics, and suppose that earthly interests and heavenly concerns occupy each extreme ends of a balance beam, and that when one end goes up the other must of necessity come down. According to their ideas, there can be no such thing as a Christian interest in the world. The world is regarded as occupying a distant extreme from that of religion and the church, and the conflict between them is *irrepressible*, while they continue to occupy their respective positions.

And now the question arises, is this antagonism necessary? Cannot the world and the church agree and become good friends? Is there no way of harmonizing the two elements on which so much depends? According to our way of thinking, there is not the slightest need of any rivalry between them. There need be no conflict in this age, at least, if the church will only agree to it. They can be reconciled in a very simple way and by a very simple method. *Let each attend to its own peculiar business and work out the results which properly belong to the sphere of its influence and action.* The world has a mission and a very important one it is. The church has a work which is equally important, and both are essential to the idea of society. It does not become us to say that the interests of the one are paramount to those of the other. Perhaps we cannot decide which is the most important. Suffice for us the knowledge that both the church and the world lay obligations upon us which

it becomes our duty to faithfully fulfill. And if we will only discharge those duties, carry them out in the proper direction, all will be well.

“Render to Cæsar the things that are Cæsar’s, and to God the things that are God’s.” Now let Cæsar stand as the representative of the world, and God as the representative of the church, and you have a very clear statement of the relative duties of the Christian to the world and the church. “Render to the world only the duties that belong to the world, and to the church the duties that belong also unto it.” We must remember that there are two classes of duties to be discharged, and that each class is important in and of itself. The world has its duties and in this way they are equally as important as those of the church. Our worldly interests are just as sacred when legitimate as those of religion. It would be just as sinful to neglect the duties which the world imposes, as it would be to neglect the requirements of religion. Indeed our worldly duties have their religious aspect. No matter where our duties come from, they are entitled to our highest reverence, and no distinction of any kind that would detract from their essential dignity should ever be made between them. For duty always implies law and law is always sacred. All duty therefore is sacred; and demands obedience.

We now see perhaps more clearly than before the injury the church has done to the world. By ignoring the duties which spring from the world, by overlooking its interests, by disputing its claims, as the church has done over and over again, it has drawn man’s attention away from the source of many of his highest duties, and given him a false idea of the duty which he owes to those by whom he is surrounded. And hence we conclude that the old conflict between the world and the church has done no good and only injury to the cause of religion. It has only excited the passions of men, only given them false ideas, and seldom convinced them of the essential right involved on either side.

Religionists have heretofore thought they were doing God

service when they were engaged in the unholy cause of blackening the character of the excellent world in which we live, in order that the beauty and grace of the church might be made more manifest by the contrast. All such service as this has only served to make sensible men and women avoid the church and take more closely to the abused and persecuted world. For it is part of our nature to espouse the weakest side in a quarrel, especially when we see that each side has about the same amount of reason to show for its course of action.

This whole controversy between the world and the church can be traced to no more likely source than the old Catholic idea that in order to live a holy life one must enter some gloomy cell or convent and renounce in this way the pomps and vanities of the world. Piety with many means only a flower that grows without air and light. According to this idea the further removed a man is from the world the higher type of piety his character will assume. It is something peculiarly mysterious in its manifestations and will not unfold in the hot glare of worldly interests and anxieties. There are many who cannot understand how a man can be a religious man, and yet love the world; how he can be a holy Christian man, and yet enjoy this world of wickedness and sin. But these persons fail to remember that the highest example which we have of a truly religious life was lived out in this way among the most discordant and unfavorable influences of a very evil age. The world in fact is the only place to cultivate a religious character. As the sweetest flowers grow in the wildness and luxuriance of nature, so the religious virtues shine the brightest in our ordinary every day life. The persons who seek to separate themselves from the world in order to live free from sin, only make confession of a weakness which they cannot overcome. They confess in so many words, that they are unable to cope with the world, its trials, temptations and difficulties, and must leave it in order to save themselves from sin and shame. And, perhaps this is one of the most humiliating confessions that can be made. For man was made subject unto those things and only carries out the

design of his being when he successfully meets and conquers the evil of the world.

But let us pass now to another phase of this conflict. We have only as yet considered the error of the church in this matter. Let us now consider the error of the world. We have just arraigned the church for its conduct to the world. Let us now arraign the world for its conduct in regard to the church.

It will be generally admitted that in this controversy between the church and the world there has been wrong on both sides. And while I am sure that the church has not always taken the right course, I more than suspect that the world has not been entirely blameless. And it is something peculiar that they have both erred in the same direction. The church has evidently erred in its estimate of the world; the world has certainly erred in its estimate of the church. The world's opinion of the church is no more flattering than the church's opinion of the world. While the church has evidently the greatest dislike towards the world, the world in return cherishes a profound contempt for the church. It is just as far from the house of one as it is to the house of the other. And in this respect they stand upon an equality at last.

There are men in the world who live only after the fashion of the world, who conform to its various customs, habits, tastes, modes of feeling and thinking, and in all respects are well described as worldly men. They are of the earth earthy, and of the world worldly. They apparently have no desire to rise above their present condition, and can see but little difference between the life in the senses and life in the soul. They are but a few degrees removed from the condition described as being without hope and without God in the world. Such persons, if you converse with them, will exhibit the greatest contempt for religion and tell you that the whole thing is but an invention of Priests and Monks. They have become so closely conformed to the world as to imbibe all its prejudices, and look with an unfavorable eye at everything relating to religious culture and life.

Now I would not have you believe that I design to represent that this is the opinion of any large or influential class among us. Indeed I think it is not. But it is the extreme view of worldly minds in relation to the very important interests of religion. They have no conception of any actual benefit arising to themselves from attending to the duties religion enjoins. They cannot understand the Christian, for he acts from an entirely different class of motives from those by which they are governed. Indeed the truly religious life is, to such a person a great marvel. It is something which is beyond his comprehension. And to be told that men live in accordance with religious dictates because of the divine peace there is to be enjoyed *in* thus living, is a matter of great wonderment. Such persons could much more readily comprehend the religious life based on the selfish consideration of escaping future evil. Tell such a man that a person is religious because it will save his soul from eternal burnings, and he can understand it. But tell him that, leaving the other world out of the question entirely, a man is always better for being a good man, and he will stare at you in great surprise. Such a thought is foreign to the capacity. Such an idea is unknown to the soul so long steeped in materialism; so long without the light of Truth. It is in cherishing such views as these that the world has erred as well as the church. It is in allowing such thoughts to enter upon the practical everyday life of men that the world has made its great mistake. Men, who are reared under the influence of this view of religion, cannot be said to occupy a very high grade of existence. For their very opinions and conduct shut out from them many opportunities of virtuous improvement. They live on the earthly level of existence, seeking their food in the dust, saying always by their actions, "Let us eat, drink, and be merry, for to-morrow we die."

Thus you see that enmity has been cherished on both sides in the great conflict of which we have been speaking. The world has erred and the church has erred. Like a pair of

jealous lovers interested in the same damsel, the church and the world have always manifested a great distrust of each other, fearful lest the attractions of the one would overcome the solid virtues of the other and enable it to bear off the prize at which they were both aiming. And because there was a slight possibility of this event taking place, they have fell to abusing each other for endeavoring to accomplish that for which both were striving.

But, as I have before intimated, there need be no further conflict between the world and the church. Only let religionists not look upon the world as the sworn foe of the church and the end will speedily come. Let them both unite on the common ground of their mutual necessities and wants. Let them not seek to exercise any undue influence over each other and the desired result will be attained. For I am sure that the world was never designed to occupy its present position as the enemy of the church, and I am equally sure that God never intended that his church—the pillar and ground of truth—should be the enemy of that world watched over by his love, the earthly home of his children!

METHODS OF CHRISTIAN EDUCATION.

It is natural to learn. The ability to gain knowledge is inherent. It belongs to our mental constitution as truly as our eyes belong to our body. The mind receives wisdom just as naturally as the rose drinks in the morning dew, and the robin warbles his early song. This is the ground of hope and encouragement as we contemplate the human race. But the power to learn is only one side of the subject—the need of instruction is the other. The first implies the second—it demands it as the just complement. One is the lock and the other is the key. The acorn you hide between your thumb and finger has the oak in its bosom—it has the power to produce it, but you must put

it in the earth or that great work will not be done. All the wondrous possibilities of that little seed will lie dormant without its counterpart — the ground. We begin our earthly career with a blank book in our hand. The pen must be used to fill it up. Let us see to it that its pages are covered with kingly thoughts and beautiful pictures.

So we have moral as well as mental needs, we have religious faculties and desires. Our aspirations go heavenwards as larks fly to the stars.

We must be instructed and trained in the right way, or we shall wander upon dangerous and fatal ground. If we are thoughtful as Christians ought to be — if we have a common amount of sincerity we must be solicitous with regard to the welfare of youth. If we are consistent with our professions and believe even one half of what we say we do, we must be anxious to put children on the right path and give them the purest Christian education.

Every little child in the state is a stream growing larger and flowing faster every week and every day — how careful we should be to turn them into the right channels, so that they may invigorate and refresh, for if they swell and rush madly in the wrong direction a ruinous deluge is the sad result. The human soul is so many-sided and its faculties so complicated that we are at a loss to know, sometimes, what methods of education are the best. It is obvious that one rule cannot be laid down for the guidance and instruction of all. One mode will be most effectual for one class of minds, which would be a failure for another.

The judicious teacher will study the dispositions, temperaments and the natural proclivities of children, that he may know the best course to be adopted for each. All children cannot be treated and instructed alike, any more than all flowers can be treated alike with the same soil and the same degree of moisture and heat.

Let me suggest a few of the principal methods of Christian education, which I think we shall find it profitable to use in the instruction of children committed to our care.

First,—direct instruction from *catechisms* and *lesson books*. Some children are pleased with this method. Their eyes sparkle with joy when the teacher appoints them a lesson and marks off just so many questions and answers to commit to memory by the next Sunday. They take delight in running over the lines and words till they are known as well as the house where they live. Their memory is strong and active and they like to exercise it in this way. I have been amused to notice the delight some children take in repeating the catechism to friends at their own home. If you asked them questions—they must be those in the book. If you varied in the least you are informed that the new question you put is not in their lesson. This way is useful to many. When these children grow up these ideas will be retained and, though they were learned mechanically, in after years they will be infused with the spirit of vital feeling. They will have the frame-work already made. In mature years they will complete the unfinished thought.

Secondly,—*the method of reading*. Some children admire to read. They get the chief points in the story and will tell what they are in their own childish language. But to learn a verse even, word for word is one of the most disagreeable tasks which can be put upon them. They suffer in the attempt to learn a lesson in this manner.

If you give them a page or a chapter to read with the understanding that they are to tell you what they read about, they will do it gladly and with pleasure. I have known a little child to read a chapter in the Bible and give me a moral precept or duty I had failed to observe myself. Let those who can learn the easiest and the most by this method use it, and let the teacher take great pains to cultivate and strengthen the judgment and discrimination of children which this method brings into action.

Thirdly,—*familiar conversation*. Some children will learn more from being talked with half an hour than they could from half a day's formal study. Talk with the children about their heavenly Father and illustrate his character and divine care

by the kindness and attention of their earthly parents, and the true idea of God will sink deeper into their souls than any theological formula though clear as crystal could possibly carry it. In the same way talk about Jesus — his life and precepts and they will be real lovely and attractive, not cold and distant, as they usually appear in catechisms and stiff religious books. The child is not able to see either *truth* or *duty* in *statements* though the words are golden — they must be seen in *real life*. Then they are understood and appreciated.

Finally,—*the method of example*. The child is imitative. He learns a great deal from the men and women around him. He takes their manners, habits, and opinions. He does as the people do he lives with. If they are coarse, he becomes rough. If they speak with humility and kindness, his voice echoes their precious words. If they shine with the Christian graces, his growing soul reflects the lustre. And when his exemplary friends have passed away, their bright images remain to guard and guide in the pure and peaceful way. "I still feel," says Madame Roland, in speaking of her departed mother, many years after her decease, "the impression made upon me by her *look*." May our example be such that our words and ways and looks even will be remembered by thousands with joy.—II.

OUR DAY.

If any period of American history is to be henceforth regarded as emblematic of our military power as a people, the present will undoubtedly be that period. The days through which we are now passing will long be remembered as the martial era in our history. For, never before, in our experience as a nation, has there been such wide-spread preparation for war and conflict. Never before have we been called upon by the inevitable necessity of our national position, to cherish and foster the warlike spirit in so direct a manner. On every side we turn we behold

the evidence of this martial spirit. The signs of the times all indicate great military interest. The sword and the bayonet are now the emblems of our power. The loud voiced cannon is the arbiter of our destiny. Mars is our ascendant god. The people who, only a few months ago, were slumbering in the repose of peace, are now aroused by stirring preparations for the coming conflict in which anarchy and treason are to end their spasmodic existence.

The peculiar warlike spirit of the times has wrought a wonderful change in our national character. We have recently been converted from a race of Mammon worshippers and money getters into a race of soldiers and warriors. A year ago and the nations regarded us as a people whose God was Mammon, and whose Devil was self. Now, they behold us erect before the world, strong in our manhood, firm in our integrity, loyal in our instincts. We have experienced our new birth. We have been nationally regenerated, and by the power of the spirit, too, we hope. We are stronger, firmer, nobler than before. Many of our national weaknesses have disappeared. And overlooking the differences of the past, and the difficulties of the present, we stand closer by each other and are united in a closer bond of sympathy. And not alone has our nation experienced this regenerating process. Our private experience is also deeper and truer than before. Much that was false and erroneous in our theories has been purged away. In the past we cherished crude ideas of duty. We were timid, fearful, unbelieving. Now the change has come over us, and leaves us strong, brave and hopeful. The measure of our selfishness too has wonderfully decreased, and we are willing to spend and be spent, if necessary, in the service of the cause we have so gladly espoused. We discover that in our greatest services we have our highest rewards. We have become convinced that very many things are worse than war, and that peace is not always desirable. The meaning of Kossuth's noble declaration that "infamy is not peace," is now better understood than ever before. Our false ideas of duty have faded away and we awake

to find that compliance is not our highest duty, nor non-resistance our highest law. These are only a few of the favorable results which our day is working in the national mind and heart.

Men speak of the age of Pericles, the age of Grecian enlightenment and wisdom; of the Augustan age of France, and the Elizabethan era of England's history. They are mentioned by the scholar with reverence as bright landmarks of the past. But OUR DAY surpasses all these brilliant periods in that it is the day of a nation's regeneration and redemption; the period marked out by God when a waiting people are to see and enjoy the salvation so long in store for them; a period that is to usher in the dawn of a new life for our country, and an era of blessedness for the world. Then

“Ring out the darkness of the earth,
Ring in the Christ that is to be.”

ESTIMATES OF LIFE.

NEXT to a correct apprehension of the privilege of life, it is important that we should learn to rightly estimate its value and worth. For whatever estimate of this character we attach to life will assuredly influence our future conduct. Our actions will be guided and our whole future controlled in a great degree by the opinions which we secretly form of the great ends and aims of life. The great question, “what is your life?” is practically answered when we form our estimates or frame our opinions in regard to its purpose and power.

When the young man, in the Allegory of the voyage of life, emerged from the innocence and unconscious gladness of his childhood days into the warm atmosphere and new existence of youth, we may naturally suppose that a new view of the future dawned upon his soul. When the time arrived for the flowers of his childhood to be forsaken and the stern duties and

actual facts of manhood began to press themselves upon his attention, we may conclude that a change came over his feelings, that a deeper sense of obligation arose in his breast, and that on the whole a more realizing view of life was entertained. This was the period when the first estimate of life was conceived and when the first opinion was formed in regard to its value and importance. This early estimate was no doubt colored with all the rosy hues of life's early morning. It was no doubt arrayed in all the gorgeous drapery and rich fancy of youth. It was no doubt bright with the ardent hopes and sanguine endeavor of that period of life.

But in time the bright visions of youth pass away and give place to other estimates of life frequently no more elevated or correct than the opinions which we formed amid the opening prospects of life's active morning. The impressions of youth are forsaken and the man forms a theory of life which will he thinks more strictly accord with universal experience. Let us examine for a moment those estimates of life and show wherein they are worthy of our approval or deserving of our censure.

I. There is first *the estimate of asceticism or the ascetic view of life*. The original asceticism has passed away with the days of the Monks and Recluses, but the spirit which governed the old idea still remains among us. The early ascetics devoted themselves to the practice of austere rules of virtue and in this way they hoped to attain great sanctity. Their theory of life taught them to sacrifice the present for the sake of the future. And in accordance with this idea they inured themselves to great hardships and practiced the sternest rules of self-denial and sacrifice. Life was to them only an instrumentality to be used in the attainment of a future good. Hence the body was mortified for the good of the soul. It was subjected to innumerable penalties and degradations in order to advance the interests of the spirit. Spiritual interests and duties were not only regarded as supreme but they were looked upon as even more than this; they were regarded as the *only* interests to be subserved by existence and they demanded attention in preference to and above all other

concerns. The most rigid and austere mode of life was adopted in order to bring into subjection all qualities of our nature which were supposed to be unfavorable to the growth of the highest spiritual interests.

This form of asceticism has now happily passed away but a trace of its spirit is still observed among us. Asceticism as a distinct spirit is not dead yet. It is discovered in that theory of life which teaches that existence is of no value in and of itself and that it is only by connection with the future that it gains any degree of importance. This estimate requires us to forsake the pleasures of life and live only in anticipation of the future assuring us that pleasure is only pain in the end. It warns us to forego the joys of life and cautions us not to allow them to warp the mind from the solemn realities which are before us. It asks us to forget all we deem beautiful and good in this existence, in order that we may cultivate a higher love in our hearts and thus prepare ourselves for that world in the future which we will one day inhabit.

Now the radical defect in this estimate of life is this degradation of the present on which it is based. Its fault does not lie in the opposite direction. No theory of life can dwell with too great emphasis on the future. It cannot lay too great stress on this idea. But when an estimate of life is found to depreciate the true value of existence or to give it only a secondary position for the sake of exalting the future, it commits a great and radical mistake. And this is exactly the error of asceticism. It is not a theory of life that will add any thing to our happiness or our joy. It labors to press the rich juices from out of our life, and offers us only the dry and sapless stem in return.

II. Directly the reverse of the ascetic estimate of life is *the estimate of the sensualist*. The word sensual may be lawfully applied to any view of life which is based upon a mere earthly estimate of things. Hence the view which makes life to consist in mere earthly gratification and luxury and which recognizes no higher law of spiritual progress and advancement we have termed the estimate of the sensualist.

Moving as the sensualist does on the lowest plane of existence we perceive that he evidently regards life as only affording a field for the exercise and gratification of his desires. His error consists in making *too much* of life. The votary of sense dwells too exclusively upon the pleasures and duties of mere living. Life is to him only a holiday festival. He practically ignores the future and gives too little attention to its great and solemn interests. Consequently his life is destitute of the noblest impulses and the proudest aims. He contents himself in a position confessedly below the dignity of manhood. Life in his case is devoid of all spiritual excellence and aspirations. He is deaf to the voice of the eternal forever sounding in the works and in the word of God.

This sensual view of life is pretty widely diffused among us. It is the sole estimate which many form of existence — the highest valuation they attach to that life which is the noblest gift of God. Many who would spurn the name of sensualist and who would dispute and deny its application to themselves, practically admit that they are governed by no higher law than this code of sensualism. The ruling laws of their being are found to seek the earth. They are apparently unconscious of the fact, which an observer may readily notice, that they instinctively as it were give earthly things the preference and live regardless of the claims of their spiritual nature and at variance with the moral teachings of their own soul. Now what a narrow estimate of life this is. What spiritual degradation it embodies! The sensualist neglects the higher demands and requirements of his being and fails to render them what appropriate culture would make them, the crowning glories of the noblest character. If asceticism erred in attaching too much reliance upon the future to the exclusion of the duties and responsibilities of the present, sensualism errs in a similar reliance which it places on the present. Each theory “commits a radical mistake; each make a partial estimate of life and each narrows and impoverishes it. The present contains the future, for the future is but the present that is to come; the future

contains the present for the future will be but a modification of what the present has been." (*Henry Giles.*)

III. We are now to refer to an estimate of life very common among us, and yet in some respects the most degrading view which is entertained in regard to the great objects and uses of life. This we style *the pecuniary estimate of life*, and it demands a little notice at our hands.

There are those in the world who apparently have no higher conception of the uses of life than to suppose it conferred for the most sordid purpose, the mere process of money-getting. They make accumulation the one great object of life, and estimate the advantages and privileges of this noble existence in proportion to the opportunities which it embodies of pecuniary emolument and gain. The standard of success erected by this estimate is equally false and ignoble. If one does not amass wealth in consequence of his exertions, his life is a failure. According to this view, there can be no true success unless it is a financial success. And yet, as we all know, the reverse of this is nearer the truth. The lives that are thus branded by the world as failures are, frequently, God's best gifts to the world. They are failures such as the angels love to record, and which benefit and bless the world that knows them not.

We have pointed out the special error of the former estimates of life. It is unnecessary that I should do this in the present case. The reader can readily see the great error of this view. We can all, I hope, perceive wherein it is degrading and sordid. It violates the injunction of the Master and makes man's life to consist "in the abundance of the things which he possesseth." It magnifies the duty of man to provide for the future, into the great end and aim of life, and attaches a false value to its entire history. This life was not given to us merely to carry out so base a purpose as this estimate represents. It was designed for higher and holier ends. It should be regarded as a gift, richer in its nature than any of the things of earth, designed to quicken us into a consciousness of our highest relations, and to work out the grandest results to all upon whom it is conferred.

IV. There is another view of life which, unhappily, is already too wide-spread for the good of human kind. This is *the melancholy estimate of life*, and, as its name indicates, it is a dark and gloomy view of affairs.

According to its conception, the world and all things therein is cheerless, and sad, with but few rays of light to penetrate its darkness. It affirms that sorrow is the rule which governs mortal life, while joy is only the exception; that pain more widely prevails than pleasure, and that existence on the whole, is not a positive blessing, but rather a negative curse. According to its idea there is more alloy than pure gold in life's composition; more sadness than rejoicing; more wailing than laughter. Or rather, it contends that there is more cause for these things than there is for others; that there is more just ground of complaint than for gratitude in view of the fact of life, and that there is more reason for repining than for exaltation.

Persons who entertain this estimate of existence are generally themselves the cause of all their trouble. It is within their own bosoms that the source of this discontent is found. Their own eyes being dim they regard every thing as dark. They would make a transcript of their own individual experience answer for the general experience of the race, and looking at life in the way they do it is perfectly easy to account for their melancholy estimate. But their vision is diseased and they are consequently not in a condition to see the glory and value of life. Only remove the veil from their eyes and they would be likely to form an entirely new opinion of life. Its advantages and privileges would then be clearly displayed, and their gloomy estimate would entirely disappear, or grow more radiant and cheerful.

V. It only remains for us to notice *the Christian estimate of life*. This estimate differs essentially from all the others. It is more practical and just than the ascetic. It is more elevated and spiritual than the sensual. It furnishes a nobler object of endeavor than the pecuniary. It is more cheerful and happy

than the melancholy. It does not commit the mistake of asceticism and teach its votaries to despise the present for the sake of the future, neither does it fall into the more common error of sensualism and call upon us to glorify the present at the expense of the future. But it unites the present and the future in a beautiful chain of harmonic action. It combines both their interests and proves to us that the present cannot be disregarded without injury, and that the future cannot be neglected without consequences.

To the Christian life appears a Sacred Reality, beautiful in its expression, just in its relations, heavenly in its purpose and hopes. It was conferred upon man in order that it might be used in the attainment of the most enduring blessing and the highest good. It was not given for mere earthly enjoyment nor for the attainment of worldly wisdom and honor; not for any of the uses to which it is so generally applied. But that man might always rejoice in its possession as affording him privileges and opportunities for building that stainless fabric of character which we call Virtue, which is to shine the brighter as years roll on and as men appear and disappear. This is the great purpose of life, and this *the Christian Estimate*.

“GLORY HALLELUJAH” IN OUR CHURCHES.—The following hymn “for Sunday School soldiers,” written by that devoted friend of the Sunday School cause, Rev. J. G. ADAMS, of Providence, R. I., is adapted to the air of “Glory Hallelujah,” now so popular with our Federal volunteers. It was sung at the semi-annual meeting of the Second Universalist Sunday School in Providence a few weeks ago and at the recent Anniversary of the Sunday School Union in the School-street church in this city, (Rev. A. A. MINER’S). The chorus was rendered with grand effect by the young “army of the Lord” connected with the Society. The singing of this hymn, along with the other very interesting and profitable exercises of that evening, made it an occasion worthy of remembrance.

HYMN.

Join our glad voices in singing our song,
 As with our ranks full we're marching along,
 Numbered with hosts that so faithful and strong,
 Fight the good fight of the Lord.
 Glory, Glory, Hallelujah, &c.

We have enlisted, the right to befriend;
 We have enlisted to serve to the end;
 Armies of Heaven our cause will defend;
 Thus we are told in the Word.
 Glory, Glory, Hallelujah, &c.

We must be watchful, and prayerful, and true,
 Ready to hearken, and ready to do;
 Ready in drill, or in strife, or review,
 As our Commander shall call.
 Glory, Glory, Hallelujah, &c.

Sin and its powers are the foes we're to meet;
 We will not fear their strong forces to greet;
 Our mighty Captain shall have no defeat;
 Jesus must reign over all!
 Glory, Glory, Hallelujah, &c.

WINNING SOULS.—“He that winneth souls,” Solomon ventures to assert, “is wise.” Has any one been found who can successfully contradict the assertion? The soul is confessedly the most valuable of all things, and all who are engaged in the work of winning it are engaged in a work suggested by wisdom and sanctioned by God.

The essential idea of the word winning, as it occurs in the Proverb of Solomon, is that of *attraction*. We are not to suppose that the soul is ever won in the sense of chance. It is not won in the sense of success gained by competition or strife. The soul is not won as the game is won, or as the battle is won. It is won in a higher and nobler sense than this. When the soul responds to the attractive influences which are brought to bear upon it with a view to its restoration—when it satisfies the demand of those influences by returning to the path from which it has wandered—then it may be said to be won; then it may be said to be overcome by their power, and won back to holiness and joy. This being the case, it seems very naturally to ask, what influences are the best adapted to produce this

result? Or, in other words, what class of instrumentalities shall we employ in the work of winning souls? The world is not exactly agreed upon this point. There are many who attempt to win the soul by appealing to *fear*; and who seek to *startle* men into goodness. They would win the soul to the joys and beauties of holiness by urgent considerations of personal danger, and endeavor, by all the expedients which their ingenuity can devise to arouse the fears of men. But we venture to say that the soul cannot respond naturally to any such influence as this. It may be forced out of its accustomed way, and brought to a submissive state by appeals to terror; but it cannot be *won* by means of this character. The winning of the soul does not imply any course against its own nature. It does not signify any harsh remedies or unjust treatment. Milder agencies must come into operation, else it cannot be won; else it cannot respond gracefully to the efforts which we put forth for its restoration. The iceberg of the North only relaxes its marble features when it comes into the warm latitudes, and the sun's playful beams glancing from each of its crystal peaks, and the warm balmy breath of the sweet South-wind and the genial atmosphere of air and ocean are the only agencies which could accomplish this result. And so it is in a great degree with the human soul. It cannot be said to be won only when it yields to a power more potent than force; more enduring than compulsion. Love then, we would say, is the only proper influence to use in the case of the soul. While the stubborn and perverse spirit can preserve its character amid the most energetic appeals to fear and terror it is overcome and subdued by love. Love will melt the strong heart and subdue the most turbulent spirit. The warm tropic sun is no more sure to melt the icy monarch of the North, than is love to subdue the human soul. This is the only principle which is of any avail in the contest with sin, and all who seek to win souls would do well to remember this fact, so well stated by the poet when he says, that

“ Mightier far
Than strength of nerve, or sinew, or the sway
Of magic potent over sun and star
Is love.”

THE ATTRACTION OF EXCELLENCE.

DANTE, the poet who "had seen hell and heaven," in describing his journeying in the invisible world, speaks of himself as insensibly ascending from sphere to sphere in Paradise, attracted solely by the increasing loveliness of Beatrice. Gazing upon his lovely guide he is enabled to bear the intensity of the Divine light.

"Suddenly day seemed added unto day;
As though another sun had in the skies
Been set by him who rules with boundless sway,"

and he is gradually translated from earth to heaven, without being conscious of the change in his external condition.

What is "an imagination with Dante," acquires in experience the "constancy of law." There is an influence of a similar character to that experienced by the poet going out from every grand and beautiful character. Virtue is always attractive. As Dante was drawn heavenward in the contemplation of the beauty and grace of his ideal lady, so Virtue like a good angel constantly beckons us onward and upward to its own heaven. All excellence, indeed, is marked with the same attractive character. It is inspired and inspiring. This truth is beautifully unfolded in the following words of Rev. R. S. Storrs, Jr., D.D., of Brooklyn.

"Every great man, who is also a good man, sends forth upon his times, through his simple daily living, a beneficent influence. It rays from him constantly, sometimes with no more consciousness on his part than the sun shows of the light which it incessantly distributes. Men are trying constantly to emulate his qualities, according to a law inherent in their nature. And thus, by the silent attractions of his example, he is drawing them toward higher and more admirable attainments. Perugino trains Raphael to be a far greater master than himself. Erasmus and More, in their friendly converse, invigorate one another. And one great heroical or poetical soul, in any era, diffuses an influence of grandeur or softness over multitudes of lesser contemporary minds. For the law of the soul is, to emulate its leaders; and to seek to gain resemblance, and even equality, with the noblest whom it meets."

WORK FOR THE CONVENTION.—The Minutes of the last Annual Session of the Massachusetts Universalist Convention, held at Salem in October, together with the second Annual Reports of the Secretary and Treasurer have been issued from the press of the *Teacher*, in neat pamphlet form. From the admirable Report of the Secretary, H. B. Metcalf, Esq., we make the following extract relating to Sabbath school matters. Is it too much to hope that the Convention will carry out these very practical suggestions?

“Our Sunday school cause appears to be prosperous; indeed it seems of late years to have enlisted the sympathies of the people more fully than any other department of our labor; this is not remarkable and the principal causes are, first, the peculiar fascination and attractiveness of the work itself, and second, the moderateness of the pecuniary outlay demanded.

“These considerations should encourage us to make the best possible use of this instrumentality; Sunday schools can be prosperous and should be maintained even in localities where the Pulpit service cannot, for want of means, be provided for; branch schools can be organized to advantage and accomplish great good in scores of localities throughout the State. We have as a sect far too long acted on the defensive in our warfare with sin; we should not await its arrival at our doors, but should go forth and attack it lustily in its strongholds; thousands and thousands of children in our midst know nothing of Sunday school instruction; shall we longer leave the work in their behalf for the hands of other sects?

“I think that this Convention should give special attention to this department of labor, and should encourage it by any appropriations of money for books, papers, &c., that may be needed. Your contributions cannot be better expended.”

ALL other love is extinguished by self-love; beneficence, humanity, justice, philosophy, all unite under it.—s.

ANNIVERSARY OF THE SABBATH SCHOOL UNION.

THE customary Anniversary Services of the Union were holden in the School-street Church, on Sunday evening, Nov. 17. The church was crowded in every part. The galleries were occupied by the scholars and teachers of the Sunday School of the Second Society, who kindly volunteered their services as a choir for the occasion.

The order of services was as follows: 1st. Chant by the School: 2d. Reading of Scriptures, second chapter, first Epistle of John; Rev. C. A. SKINNER, of Cambridgeport: 3d. Hymn, by the School: 4th. Prayer, by Rev. Dr. SAWYER: 5th, Anthem, by the School: 6th. Address, by Rev. J. G. BARTHOLOMEW, of Roxbury, on "The Relation of the Sunday School to Practical Life." His text was from Luke xvi. 8, "The children of this world are in their generation wiser than the children of light."

He commenced by saying that man is a moral as well as physical being, with wants connected with each phase of his nature. His highest success can only be reached by the education of both. The obvious meaning of Christ in the text was, that in the secular aims and pursuits we exhibit more zeal and care than even the most spiritually-minded in their search after truth. Men show more wisdom and prudence on the lower side of life than on the upper side. However much we may boast of progress, it is still true that our wisdom though outspread, is turned ever toward the earth. Every generation is a concrete made up of the various influences which have preceded, and the great triumph of our age is the principle, so deeply felt, of the necessity of moral education. For this the Puritans crossed the stormy sea, and founded a government on the basis of religion. Men have attempted by means of legislation to correct the evils of society in vain. The Sunday School system embodies the only true reform. The true philosophy of government is to educate the people to govern themselves.

He then proceeded to speak of the importance of the Sabbath School, and the means by which it might be rendered more efficient. A more complete organization would give it increased activity, and a closer attention to missionary work would extend the field of its labors. He would have the Sunday School occupy half of the Sabbath, even to the exclusion of one sermon, believing that the result would be beneficial.

In each of these branches of his subject the speaker was positive and decided. He demonstrated clearly the necessity of thorough organization and systematic effort. He plainly indicated how missionary labors could extend our sphere of influence as a Christian people, and how such missionary effort on our part was an imperative duty. And, going still farther in his advocacy of the Sabbath School interest, he claimed for our schools more time and more care.

It was just the doctrine for the times. The power for good which lies in

the Sabbath School is not yet half appreciated by the mass of Christian society. The clergy, as a body, have failed to recognize it, and the laity have not dreamed of it. Even active Sabbath School Teachers have but dimly perceived it. Such addresses as this invest the cause with new interest, and gain for it closer attention. They open to our view the wealth of power and strength that lie at our command, and show us the resources of the Christian church for the improvement and elevation of those about us.

At the close of the address, the School sang Brother ADAMS's hymn, "Glory, Hallelujah," given on another page of the *Teacher*; a prayer was made by Rev. T. B. THAYER, of Boston; "America" sung by school and congregation; and the audience dismissed with a Benediction from Rev. A. A. MINER. Brother BARRY writes of the evening exercises:

"The whole services occupied but little over an hour, every part being well performed, and in perfect order; and by nine o'clock, the vast audience had left the church, and dispersed to their homes. And what was the lesson taught by the occasion? One, we think, of great encouragement. We are beginning to reap the fruit of past labors; and the excellent discipline of the Boston schools, the thorough manner in which everything is done by the members of the Union, the zeal displayed in the Sabbath school cause, and the evident tokens of progress evinced, are such as to inspire a livelier interest, and enkindle a new devotion in the heart. We shall say something hereafter of the Mission Work of the Sunday School; at present, we close with wishing success to the Sabbath School Union."

MIDDLESEX SABBATH SCHOOL UNION. — The regular Conference meeting of this Association was held with the Universalist Society in Reading, November. 17. C. H. ISBURGH, Esq., the President, in the chair. The *Trumpet* has the following notice:

"The attendance of teachers, children, and parents was quite large, the hall being filled; but only two of the clergy were present, Rev. E. A. EATON, of South Reading, and Rev. S. W. SQUIRES, of Stonham. The singing by the children is characterized as 'good, very good;' and after the usual preliminary exercises, the question for discussion was read as follows: 'What duties do members of the Society and parents, owe to the Sabbath School?' The speakers to this question were Rev. E. A. EATON, Mr. RICHARDSON, of Reading, Dea. FAIRBANKS, of Melrose, Mr. AVERY, of Reading, Rev. S. W. SQUIRES, and C. H. ISBURGH. The remarks of the several speakers were quite interesting, only it was thought by some who attended, that a little too much fault was found, and not credit enough given for the actual interest of parents and Societies in the Sabbath School. But this fault-finding, if it exists, is supposed to be justified by circumstances; and the remedy for it is more attention on the part of all. When the Sabbath School receives the attention it deserves; when that prominence is given to it which its importance demands, then it will prove an efficient instrument for the upbuilding of our faith, and we shall understand why it had been appreciated so little.

The Middlesex Union, like its sister Associations, is doing a good work, and is under the lead of active men, who will spare no pains to increase its usefulness. The next meeting will be held at West Cambridge."

TALK OF TIME.

YOU shall find it all in the same tone, though each period presents a different quantity. Or, as a psalm, it is set to the same key, though sung in different notes. Years, months, weeks, days, hours, minutes, measure the same thing, and the year is but the moment prolonged. These, and all between, are but longer and shorter steps in the eternal march.

With every passing moment, we, like hands upon so many dials, move on in the endless circuit, marked upon the face of eternity, that clock which never runs down. But, save as associated with special events, or marking the advent of great good or evil, the *moments* are little heeded. To him, who, weary of the painful night waits and watches for the morning, to him who in position of peril listens for the footsteps of him who shall save, or to him who waits appointed doom, it is not so. No, by the sick, the moments of the night are all marked and measured, and to the coming of medical counsel carefully counted, through the day. And, to the condemned, the minutes, so certainly and regularly falling away, are as drops of his life-blood, all of which have been numbered, and each is noted.

But, in the common race of life, these little points of time are thoughtlessly passed. And it is well so; for, ever thinking of time, there were little thought for the tasks it brings to our hands. Give a child a thing to do, or a measure of time in which to labor, and mark the difference! In the one instance he thinks of the clock, in the other of the progress he is making. So we might think too much of passing time. And it is with no sorrow that we say, time must be magnified in its measure to secure much thought. Yet, the child needs an occasional glance at the clock, to see if she is so keeping up with time, as, within its possible limits to accomplish her task. And so, we may profitably pause, and note our progress by the passing years. This may encourage, or stimulate as we need.

Doubtless, the rest of each returning night should secure some review of the past, and resolves for the future. Then

thought in closing ear, should whisper, "another day, with its efforts for good or ill, is gone;" and, if dreading, as some, the future, "you are a day nearer doom;" or, if wisely hopeful, having learned of heaven, "you are a day's march nearer home." And Saturday night must multiply this lesson.

But, though a year is less to *all* time, than a moment to a year, it, by contrast, contains so much as to call specially for reflection. However it may have been with the days and weeks here, at least we should stop, and by a review of the past determine our position and appoint our future. And this, in the sight of those great truths, and principles of God and man which will outlast all times, revealing what is true in each.

This too, to be well done, must be by each one for himself, taking time therefor. The man of business, can balance the account he has kept, himself, better than any other for him, and though this begins the first of January, it often lasts through many days. So with our spiritual accounts. We best settle them for ourselves, and hardly in a single day.

View life as a voyage, and learn of the mariner. View it as a business, and learn of the merchant.

At appointed times the sailor takes the sun, studies his chart, determines his position and directs his course. Over many currents and under many clouds, he has safely sailed; he has struck no rocks; yet, in the same course they may lie a little beyond, or the region of tempests may be there. So, though we have come safely through the year, we may be on the course of disaster. A single year may not have been quite enough to confirm some occasional vice into a habit, enslaving us, but it may have been forging links for that chain, which a few months or even weeks may weld together and wind about us. If so, now is the time to "strike for freedom."

The man of business, at this season of the year, wisely looks, if possible, to the very bottom and full breadth of his business.

Through the twelve months he contents himself with a, comparatively, superficial view. Each part has received its fraction of attention, when done, but now his fidelity is tested by

balancing part with part, and carefully scanning the whole. Some things were done at a venture; he now sees at what cost. Some, with a sense of perfect safety; he now sees the mistake. He is now able to see which branches of his business have paid and which proved a loss, what, in the future, is to be sought, and what avoided. And, whether, on the whole better or worse off than last year, he learns enough to pay the cost of review.

So, if not less wise than he, we shall review the spiritual business of the year, our ventures and investments, for the happiness of the heart; asking ourselves, which class of thoughts and acts, has returned the most profit; which look the best upon the pages of our "book of remembrance."

"LET NO MAN DESPISE THY YOUTH."

THAT is, Give no man any just ground or occasion to despise thy youth; let your manners be so amiable, your temper so even, your character so noble and excellent as to compel respect.

This precept is very suggestive; and my young readers will, I hope, think of it, and suffer me to remind them, that while they are attending school and storing their minds with science and literature, there is another education, not less, but far more important than that of the intellect, which goes on simultaneously, though it may be all unconsciously. I mean the education of the heart and moral sentiments. Habits are being formed and are daily gathering force and momentum. All the influences to which we are exposed, by contact with our associates, by the books we read, by the business, the pleasures, the trials of life, as well as by the internal development of our own natures, are contributing to determine the character; and that process of moral education is incessantly going on. We are never stationary, and in moral affairs we can never remain neutral; we are ever imparting, ever receiving influences. We are responsible beings,—responsible for every faculty bestowed upon us, for

every opportunity afforded us for advancement in moral excellence, and that responsibility attaches to the young man, the young woman, just as soon, just in proportion, as he acquires the power to act for himself. It is doubtless important to the young man that he should have a good name, a fair and honorable reputation. But it is necessary to distinguish between that and a character intrinsically noble, for they are not always coincident ; a man may bear a good reputation in some communities and under some circumstances, without being a really good man. Though the most skilful dissembler will fail to deceive the world for a great length of time. On the other hand a good man may fall on evil times, and be despised and rejected of men. But these cases are exceptional. The general rule is that the good man bears a good name, and the bad man a bad name ; reputation is generally a safe and accurate index of character. Sooner or later, assuredly, a man is known to his fellow men and appreciated according to his real qualities of character. It is only for a short time that a passing cloud can obscure the lustre of his virtues or the deformity of his vices. It is well therefore, to encourage the young man to preserve his self respect, and the precept,—“ Let no man despise thy youth,”—is designed to fan to a flame the laudable ambition to preserve a good name and to excel in all that is manly, generous and virtuous. He who avoids reproach and commands general respect will necessarily possess many excellences of character and stand on a high vantage ground and occupy a position of commanding influence. It may not be possible, indeed, in such a world as this, always to shape one's course so as to avoid censure. Our best deeds may be misrepresented, even as detraction assailed the immaculate Son of God. But it is in the power of every one to live above the influence of slanderous accusations, to live so as not to deserve them, to live so that nobody will believe them.

And to the young man it is a point of capital importance that at his first setting out in life he shall have a good name and the manifold advantages which it will bring him. Youth is the period of life peculiarly exposed to temptation, to transient

excitement and wayward impulses. It is the season when enthusiasm and passion predominate over reason and judgment, when all the powers of the soul are plastic, impressible and spontaneously active. The peculiar susceptibility of the mind and heart, in early life, to all the influences of nature and of society renders it all-important that the young man should give early and assiduous attention to the habits he is contracting, to the character he is forming, and to keep himself above reproach. For it is in youth that character is determined for good or for ill. It is then that the controlling lessons of life are received. It is then that memorials are engraven on the tablet of the heart and impressions and tendencies stamped into the texture of the soul never to be erased nor obliterated. The character of no man is formed by a few set and formal lessons, however sound or well directed; but it grows up by many concurring forces; it is moulded by the companions with whom he associates, the books which he reads, the examples which are set before him, by the circumstances, into which he is born; and especially by the course of life which he marks out for himself. It is a work which goes on gradually and imperceptibly like the growth of coral beds in the depths of the sea, which are formed by the addition of particle to particle amid the ceaseless flow of the waters, and like those concretions, when once formed it becomes fixed, and as it were monumental; it reacts on us, and its influence flows interminably onward and radiates outward in ever widening circles.

The last term in the series of the acts of any man is quite too distant and too vast for a finite mind to grasp. The ultimate influence of the characters which we are now forming, of the lives which we are now living, is great and important beyond our comprehension. Look at the facts spread out before us in history. Consider that many a man would have lived a very different life had his moral training been in different hands. Many a man has run a career of crime and sorrow, who, if his youth had been duly trained in the ways of virtue, the seeds of noble sentiments sown in his heart, and his ambition directed to

worthy ends, might have been at least a useful, perhaps an eminently useful member of society. No one can doubt this who will peruse the records of those unfortunate beings, who in the depths of their degradation have confessed the causes of their ruin, and pointed out the path down which they travelled to destruction. In such cases we generally find that the soul was dwarfed and deformed by early associates, by a wrong bias early given, by the helm of the conduct being placed in the crazy hand of passion, by habits of unrestrained indulgence formed in youth. The unsuspecting voyager over life's troubled sea is left to be tost on the waves of passion, without compass or chart, or any steady, guiding principle of action, and his bark is at length driven on the rocks and becomes a wreck ; all his hopes blasted for life.

The loss or the abuse of present opportunities has the same controlling influence on the whole subsequent life as the neglect to plough and sow the ground in spring has upon the subsequent harvest. For if the farmer does not in the spring of the year plant and till his land, summer will bring forth no blossoms and autumn no fruit. A few days of sloth and idleness in seed-time and all the year is lost. He who in youth sows in idleness, frivolity and intemperance will, in age, reap the appropriate fruits,—poverty, disease, shame and sorrow. Those who have passed the favored season of hope and promise,—their powers ripened, their characters matured,—can not easily change.

The time of reformation, with them, has gone by ; indeed the principles of action and habits of life have generally been confirmed long before the intellect comes to maturity. If we look around on our acquaintances, or consider those who have most distinguished themselves by their great and noble deeds, we shall find that they have begun early in life to press toward the mark of their high calling ; their path of action was clearly marked out, their resolution fixed, before the meridian of life, before the ardor and enthusiasm of youth had passed away. Very seldom does a man waste his youth in frivolous pleasure and vicious habits and afterwards strike out a new and better

course of life. The greatest works in literature, in the fine arts, in theology, in generalship, in every sphere of action, have generally been produced in youth or early manhood. Pope wrote his masterly *Essay on Criticism* at the age of twenty-one. Milton was in youth so studious, that from his twelfth year he commonly continued his studies till midnight, (an example, by the way, which ought not to be imitated,) and in his seventeenth year he was a good classical scholar and master of several languages. Calvin, the great Genevan Reformer, was from early life a close student, and lived in the most simple and frugal manner that nothing might impede his progress in learning. His greatest work, entitled "*Institutes of the Christian Religion*," was published when he was only twenty-six years old. At the age of twenty-seven he was appointed Professor of Divinity in the city of Geneva.

Look at the youth of Washington. Losing his father at the early age of eleven, he enjoyed no other than the most meagre advantages of schooling, yet at the age of sixteen he was an expert and accomplished surveyor, and he performed labors and endured hardships peculiar to a new country sufficient to task the strength of manhood. By diligence, fidelity in every station and to every trust, and integrity that was proof against all temptation and all corruption, he rose at the age of forty-three to be commander-in-chief of the American army. But his matured character and immortal renown, great and glorious as they are, are but the fulfilment of the promise of his youth. "The boy was father of the man." What he accomplished in the fullness of his powers for the good of his country and the world, he began in his youth, and steadily pursued, allowing nothing to lower his aims or to mar the unity and harmony of his life. He emphatically complied with the injunction, "Let no man despise thy youth." It is granted that all these men were men of rare powers of mind. But without culture and assiduous application, all their high native endowments would have availed them little. An idle, frivolous young man never could have written *Paradise Lost*, nor the *Essay on Criticism*,

nor conducted the war of the Revolution to a successful issue. Without temperance, integrity, uprightness of purpose and purity of life, Washington would not have been "first in war, first in peace, and first in the hearts of his countrymen." It is not so much the genius of Washington that attracts such unbounded admiration, as his modesty, his discretion, his truthfulness, his incorruptible honesty, his devout reliance on God, the scrupulousness of his conscience, his humanity, generosity and justice, in a word, the high moral elements of his character, which lie within the scope of the humblest abilities and the sphere of every day life. "Let no man despise thy youth."—J. O. S.

INHERITANCE AND CULTURE.

THESE children, of your class, all look unlike. They *are* unlike, in all their forms and every feature. In their heights, as a whole, and the heights of their heads; in the breadth of their shoulders, and the breadth of their brows; in the length and breadth of their faces, hands and feet; in the cut of their lips and color of their hair; in the shape, shade, and, even more, in the expression of their eyes; in the sound of their voices, and their sense of hearing; in their posture and their gait. In short, in all that is external, they are somewhat dissimilar.

And you have found them equally unlike, *spiritually*. They have different mental and moral capacities, and the currents of their hearts run in different channels, giving varied depth, breadth and action to their affections. They differently see a truth, hear an appeal, feel a conviction, reveal a doubt. Though you propose impartiality in the path up which you strive to help them, they make different progress, marching, not by one, but each by his own measure; and so, trailing along, one after another. Thus, they show dissimilarity in the height of their thoughts, the hue of their hearts, and in all spiritual activities.

Though you have the youngest class in school, and, so, children who have learned the least, this is all true. Though you could go from house to house in the parish, and select a class of those, so young they had been sent to no school, it would still be true. And, could you but read what is written in the concealed characters of infancy, which the glass of simple, spontaneous growth brings to view, I suspect you would find as great difference in children, still reclining upon the bosoms of their mothers.

For, this is an unlikeness of inheritance. And your pupils are what they are, because of what, from parents, grand parents and even remoter ancestry, they have received. When they come to you, they, doubtless, bring the fruits of *some* culture, but far more of inheritance. Remember this, and it will lessen the weight upon your heart, make plainer your path, and promote your progress as a teacher.

I. You are somewhat relieved of the sense of responsibility for what these children are, even though for months, or a few years, you have for an hour, once a week, had them in charge. You have, perhaps, often pictured an ideal childhood, and thought what these children, what your class should be. It has been your high aim to realize this. But, marking the difference between the ideal and the actual class, the little progress made toward the standard, you may, perhaps, have justly reproached yourself, and despaired of success. But *these* children cannot, in *this* world, be converted into those of your ideal — some of them far less than others. They havn't inherited enough of the right material for such, to make the thing possible. Freed from the flesh and its fetters by heaven's better paths, as our Christian faith is true, they are to march forward to that, but not here. The most that we can expect is, that by culture, they will make a single stage on the way; and that their children born at the end of that, shall make another; and theirs, born farther on, another; and so on; till, in the far off, dim, indefinite distance, your ideal children shall be seen on the road where even mortals walk. On the road, I say; for a goal, yet farther on, shall

be seen by them, as the one they shall have then past, is now seen by you. Self-reproach, then, for not having, by your limited culture, secured to your class the march of ages, is quite unjust. And despair must spring from the proposition, to perform what the wise would never ask of you. However good your seed and culture the soil must mainly measure the crop. So, be patient with yourself.

II. By the same laws, you will be patient with your pupils. "For, unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more." In these words, the great Teacher seems to come between you and your pupils, saying, "be patient." They did not create themselves, and though they did, that work is done. And only according to what they *are*, can they now act. They can invest only the talent given. They can only see with their own eyes, hear with their own ears, receive and hold only with their own hearts. Even comparisons, one with another, in the progress made, may not provoke impatience; for, at the same time, you will compare their possessions, and so, their powers. As well be impatient with one whose head, while he sits erect, is below another's, as with him, who, with equal effort, falls behind his fellows, either in thought or affection. The smallest in stature, may be most rapidly growing, or the farthest behind most rapidly running. Or even the slowest may be studying fastest. And so, the most imperfect in inheritance, may earn most praise. Be careful, justly to bestow it. You will not, unwisely and unjustly compare the morally with the intellectually wrong. Nor the obedient but stupid with the active, but perverse. One child is born blind, or to see but little; another to see sharply, but obliquely. So, one is born to see but little of a moral nature, and another to see falsely. One is born with a vigorously beating heart, another with an active brain. One is for love, another for logic. Or one is born with a keen moral sense, another with quick intellectual perception. One readily sees a right, or wrong, another a fact, without reference to right or wrong. One is born benevolent,

another conscientious. The one will respond to your appeals for kindness and tenderness, the other to your appeals for justice. And, according to your own birth and culture, you will incline to favor one and frown upon another of your class. But, in the name of the law of inheritance, you will be patient with all, and, without bias, bestow upon all the aid they need. And yet, you are to be blind to none of these differences. But, you will rather make all these various inheritances a study, with reference to their use in the accomplishment of your accepted task.

III. You will propose, *as your work*, to impart that, of which your pupils have inherited the least; always, of course, with reference to the supremacy of Christian truth, and the Christian spirit. The heart and the conscience are to be increased, and their currents so directed as to lead their possessor on in the march to perfection. By what you impart, by your words of truth, and the inspiration of all your true influence, you are to make each pupil able to accomplish more in this march, than were, with his simple inheritance possible. So, you are to stimulate thought of what is intellectually true of all religious themes, of what is morally right and of what in the heart and life is good. So, you are to deepen and direct the affections. So, you are to quicken the moral sense and encourage the conscience. So you are to secure a true poise of spirit, and balance of life to each one and progress for all. Contemplate the possibilities thus before you, and you will be inspired to work, and secured against impatience and disappointments and made to love your labor.

BIRDS OF THE BIBLE.

EVERY department of Natural History, used by the sacred writers to illustrate and enforce the teachings of the Bible, must, of necessity, be deeply interesting to the devoted searcher of the scriptures; and even to the negligent student, the *Birds of the Bible* may sing an inspiring song. The sacred writers make

frequent reference to common and natural objects, both animate and inanimate. We are sent to school to the little ant, that creeps; to the beasts of the forests and the fields; to the fowls of the air, and to the lilies of the field. All are divine preachers. Even the *instincts* of animals are often a safer guide than the reasoning faculties of human beings.

“ The ox knoweth his owner,
And the ass his master’s crib;
But Israel doth not know,
My people doth not consider.”

“ The stork in the heaven knoweth her appointed times;
And the turtle, and the crane, and the swallow,
Observe the time of their coming,
But my people know not the judgments of the Lord.”

It is not strange, then, that man is sent, for lessons of wisdom, to the beasts of the field and the fowls of the air.

“ Reasoning at every step he treads,
Man yet mistakes his way;
While meaner things, whom instinct leads,
Are rarely known to stray.”

But I propose, in this Sabbath school lesson, to offer some general remarks on the Birds of the Bible; concluding the lesson, as briefly as may be, with remarks relating particularly to a single one of the twenty-seven “ Sacred Birds;” namely, the Dove.

“ Oh, the Birds,
The Sacred Birds!
On the Bible’s holy pages,
How each bird our hearts engages.
Every instinct has its teachings,
Every habit has its preachings!
Every plume reflects some glory,
Every song-note tells some story.
Oft our heart, in praising, praying,
Goes in faith and fancy straying,
Where the Jewish shepherds wandered,
Where the holy prophets pondered,

Listening to the soft cantation,
And the joyous jubilation
Of the Birds,
The Sacred Birds!"

The bird, and the snare placed for it are often alluded to by the sacred writers.

"Our soul is escaped,
As a bird out of the hand of the fowlers."

"Surely in vain the net is spread
In the sight of any bird."

"Deliver thyself
As a bird from the hand of the fowler."

"As the birds that are caught in the snare,
So are the sons of men snared in an evil time."

These, and other similar passages, in the way of warning and instruction, are designed to teach us important lessons.

So, also, the following —

"I know all the fowls of the mountains."

"Behold the fowls of the air;
For they sow not, neither do they reap,
Nor gather into barns;
Yet your heavenly Father feedeth them.
Are ye not much better than they?"

Birds are divided, in the scriptures, into clean and unclean. As a general rule, those were clean and fit for food, which live on grain and seeds; while those that live on carrion and flesh were deemed unclean, and not good for food. The Jewish Rabbins believed, perhaps not unreasonably, that the quality of food exerted an influence on the moral temperament and character; and this opinion is still prevalent.

"When birds of prey are by the Lord forbid,
And not to Israel allowed as food,
Methinks there are in this wise lessons hid."

“ Art thou the bird that saw the waters cease ?
Yes, and brought home the olive leaf of Peace.”

The *Dove* is, we think, the most beautiful and interesting Bible Bird. It has been called “ the sacred symbol of Peace, and Purity, and Love.” It is first brought to our notice at the time of the flood. When the flood abates it goes forth from the ark, but finding no rest, it returns. It goes forth again, and returns with an olive leaf in its mouth.

It is a remarkably cleanly bird, eating nothing unclean, and drinking only pure water. “ The brilliancy of her plumage, the splendor of her eye, the innocence of her looks, the excellence of her disposition, and the purity of her manners, have been the theme of admiration and praise in every age.” David says —

“ Though ye have lien among pots,
Yet shall ye be as the wings of a dove.”

Dove eyes are often alluded to in the scriptures. To the church it is said —

“ Behold thou art fair, my love ;
Thou hast dove’s eyes.”

Of the Saviour we read —

“ His eyes are as the eyes of doves by the rivers of water.”

The Prophet Jeremiah, speaks of the dove as a fierce and fighting bird.

“ The land is desolate because of the fierceness of the dove,
Let us go to our own people to avoid the sword of the dove.”

This has reference, not to the *character* of the dove, but to its *likeness*, painted on the army banners of the Jews.

“ Be ye harmless as doves.”

said the Saviour to his disciples.

There are several species of the dove. We have, among us,

the domestic, or tame dove; the wild dove, called the wild pigeon, and the turtle dove. The last two are migratory. They leave us at the approach of winter's storms and cold, and fly away to warmer climes, returning again at the approach of spring.

Listen to the Sacred Poet—

“ Oh, that I had wings like a dove !
For then would I fly away and be at rest.
I would hasten my escape from the windy storm and tempest.”

And again—

“ Lo, the winter is past,
The time of the singing of birds is come,
And the voice of the *turtle* is heard in our land.”

The cooing of the dove is plaintive; and when it loses its mate it sits alone and mourns in solitude.

Hezekiah says—

“ I did mourn as a dove.”

Isaiah represents sinners as saying—

“ We are in desolate places as dead men;
We mourn sore, like doves.”

In the New Testament the dove appears as the symbol of the Holy Spirit. At the Saviour's baptism we read that “the Holy Ghost descended in a bodily shape like a dove upon him.” Doves go in pairs, and their love for each other has been often mentioned. It is said that, when they have chosen mates, they continue one through life. “So with Christ and his church, bound together in enduring love.”

Read in Solomon

“ My dove, my undefiled, *is but one.*”

The domestic dove is strongly attached to its home; and if carried away even many miles it will soon return. On this

account it has long been used to carry messages, which are fastened by a string to the neck of the bird. "Of what use," says Pliny, "were sentinels, circumvallation, or nets obstructing the rivers, when intelligence could be conveyed by aerial messengers." It is said that birds laden with false intelligence led to the destruction of the city of Tyre.

There is, doubtless, an allusion to the carrier-dove in the following passage—"Curse not the king, no, not in thy thought; and curse not the rich in thy bed-chamber; for a bird of the air shall carry the voice, and they which have wings shall tell the matter."

"The dove let loose in eastern skies,
Returning fondly home,
Ne'er stoops to earth her wings, nor flies
Where idle warblers roam.

So grant me, God, from every care,
And stain of passion free,
Aloft, through virtue's purer air,
To hold my course to thee."

P. H. S.

SABBATH SCHOOL LESSONS.

It is a theory of some writers that no thought is lost which ever becomes impressed upon the human brain. Experience shows, however, that a great portion of what is learned in youth is so far forgotten as to be of no practical value in after life. Yet memory recalls many lessons of the past without effort. We are surprised to find such were, oftentimes, but incidental to the study of the hour, or acquired without much effort. The difference of durability seems to depend, in a great degree, upon the interest a subject excites, or the willingness of the pupil to accept it. When the brain is fired impressions sink deepest.

It is our purpose, at this time, to consider, briefly, the subject of Sabbath School Recitation Lessons. We wish to examine them in their practical bearing, their effect upon the school, the scholar and the teacher. The advocates for the recitation

system are strongly represented by a writer in the November number. He says—"every scholar, old or young, should have a lesson, prepared before-hand, and thoroughly prepared * * * * The pupils should come to recite them, rather than learn them * * * * Children like to recite good lessons."

First, as regards the practicability of this plan, we will simply say, we believe no Bible-class of adults, in any denomination, can be formed upon such a basis. Moreover, it will be found impossible to keep young men in the school where such lessons are demanded. Granting, even, that the requirements may be nominally met by the children, such are least capable of performing or understanding the works, and rarely come up to the standard.

In estimating the effect of any system upon the Sabbath school, we must bear in mind the nature of the Institution. Children come in voluntarily, and teachers and scholars can be bound together only by the ties of love. A voluntary organization must be made as attractive as its legitimate purpose will permit. In "thoroughly prepared lessons" there is no attraction. Seeking to solve the problem of successful growth, we mourn that our young men and young women leave the Sabbath school at so early a period of their lives. Tasks can never remedy the evil, but we believe have been one great mistake of the past. In the future we should endeavor to create love rather than dislike.

We will not criticise the character of the lessons, but suppose them to be, what we seldom find them, "religious, important and clear." Even then a school will suffer from the indifference of one portion of the class to the recitation of another, the difficulty of having whole classes learn the same lesson, and the impossibility of properly explaining different lessons in the short time devoted to Sabbath school instruction. The time is necessarily limited, as we agree with the same writer that "the exercises should consist largely of appropriate readings, songs and prayers." Most observers will remark upon the listlessness and disorder which characterize schools during the recitation hour.

But the interests of school and scholar are identical. Whatever affects the growth, usefulness, or order of the one, extends to the other. Children may "love to recite good lessons," even if they dislike the labor of learning, and are indifferent to the success of their companions. But the repetition of words is not the gaining of ideas, and religious truths are nothing unless impressed upon the mind by illustration, and enforced by example. Seed that falls upon unprepared soil produces but a small crop. When we find a Sabbath school scholar defining the Creator as "an imaginary line drawn around the earth," we feel inclined to question the "thoroughness" of "prepared lessons," and to propose something else as a substitute.

Before doing so, let us note the effect of the recitation system upon teachers. As a whole, we believe teachers enter the Sabbath school from a sense of duty. Such a motive prompts the idea of improving themselves, as well as the pupils committed to their care. But the *tendency* of a system which requires a teacher to sit down and listen to the recital of a dull monotonous lesson, containing too often not a thought which awakens one emotion of love to God or man, is to make that teacher indolent and indifferent. Theorise as we may upon the importance of lessons of a proper character, the recitation over, we find teachers as idle and listless as their scholars.

We advocate oral instruction. We want our teachers to sit down and talk with their pupils. Old or young, the brains of the listeners can be made to glow with interest, and their hearts to beat with love and gratitude. The lesson of the hour can be so stamped upon the memory as never to be effaced. Words that come fresh and warm from the lips, have a power possessed by no written lesson, and will live, many times, after the tasks of a class have faded away. Not alone will the pupil be benefitted, but the teacher. He will be surprised to find how thoughts which have long laid dormant, will awake to a new life. That inspiration which God pours into every human heart will flow out to instruct and strengthen. The laws of demand will compel supply, and both teacher and scholar receive the benefit.

Let us discard all that tends to make the nursery of the church avoided or disliked. Accept that which combines interest and instruction, and is fitted for a voluntary institution. Then will the pupils of the present be the teachers of the future, and fathers and mothers, trained in a knowledge of the Lord, will bring their little ones to listen to those lessons which the people received so gladly when they came from the lips of the great Teacher.— C. H. S.

TEACH PERSONALLY.

CERTAINLY, you will teach principles. And principles are for universal application. But, fortunately, you haven't the whole universe to teach, but this small class of six, or less; I hope it has no more. Secure *their* conviction of the truth of Christian principles; let the life of this conviction be distilled into *their* hearts, and flow in the currents of *their* affections; show the relation of these to *their* conduct, present and prospective — how they restrain *them* from evil and inspire *them* to good, and so, how *they* are practically to express them, and you will accomplish your part, in the capacity of a Sabbath school teacher, for principles. Show your pupils what they, themselves are, as boys or girls; their characteristics, capacities, and liabilities. Speak to them of the future, as they shall have place, or pursue their way in it; of what they may accomplish, or promote of good or evil in it; of what they may thus secure of pleasure or impose upon themselves of pain. Point them to others whether virtuous or vicious, whether in prosperity or adversity, always as the representatives of what *they* may be. So, paint before them the experiences of life; but ever leave them with the thought, that *they* are to partake of these. Thus, address your class concerning themselves, and not merely of abstractions, or strangers. Yes, even *individuals* of your class, as if you had but one in it. You can appeal to them, in the name of parents and dearest friends; and even in the name of the wide world,

wanting and waiting for the principles you teach ; and yet, ever leave the impression upon those to whom you speak, that they, personally, are to receive, convey and express that, which alone can impart happiness to parents and friends, and prosperity to the world. Whatever groups imagination may gather about your class, let its members always compose the central circle ; or him, or her to whom you speak, be the centre of all, and chief actor in the scene. That is what I mean by teaching *personally*. And now, in the second place, I say, better than any but parents, you *can* so teach.

The preacher may hardly know the *names* of all the pupils in the Sabbath school ; especially if he be confined, as he should not be, to the Bible class. And the superintendent, with few exceptions, may know little more than the names, persons and positions of the pupils of the school. His instructions, too, are chiefly to the whole school ; and with reference to common interests and common work. Therefore, what he teaches and what influence he exerts, must be of a general character. But you, as a teacher, may not only call each of your little flock by name, be familiar with his face, and know well his seat, but you may possess most intimate acquaintance with his spiritual personality. To secure this, is supposed to be a most important part of your labor, and absolutely essential to large success as a teacher. And you are supposed to have time and opportunity, with each one to accomplish this. And, when this point is gained, you *can* be personal in your teaching, for, you will *know* the persons to be taught — know them spiritually. To their minds and hearts you can speak. You can know their antecedents and surroundings, their inheritance and daily culture, and the spiritual characteristics which have been thus received or entailed upon them. You know what needs to be counteracted and what encouraged. You can know of the ways that are open to each one of their hearts and even of better, by which more easily to reach them and just that for which each heart calls. You are “fishers of men,” though, if possible, while children they are to be taken captives by the

truth. You are set to catch these young souls for Christ. And fishermen best succeed when they best know the fish and best adapt their tackle to them. Sailing in strange waters, the fish there must first be learned, then caught. If long in your present office, you do not so sail. Or, if you please, you are "good shepherds," and good shepherds "know their sheep." They "call them all by name." Nor is this all. With each name they associate something which must characterize the care they are called to bestow. And as I have said, your flock is not so large but this is possible. And, finally, so you can *best* teach, and *most deeply* impress Christian principles. It is less difficult to secure attention to *personal* interests than to general principles or their common applications. It is easier to see a principle through actual or possible personal experience than through any other medium. And the conviction that a principle contains personal welfare most deeply impresses it. When do we so clearly see and deeply feel the paternity of God, or the immortality of man, as when we personally feel the need of His fatherly care, or mourn for friends departed? When do we value the strength and security of virtue, as when we, or those nearest to our own hearts are tempted? When has purity worn robes so white and radiant with beauty, as when we have awakened from some dark dream of corruption, into which *we* feared to fall? The quality of food is never so well seen, as in the aspect and action of him who eats and assimilates it, and the food of no other is examined as our own. Show your pupils, then, Christian principles, when, as the "bread of God," they have been accepted and assimilated by men, and become a spiritual humanity and life. As the quality of a man's food may be seen in his face, and his foot-fall, so show them this heavenly food in all true human aspects. And then present these aspects as *their own*, when they so partake of it. Show them the health of heart and purity of spirit and beauty of life before God and men, it is to impart to them. How personal was Christ? His *truth* was the "bread of God, that came down from heaven," the bread of life. But he would have his disci

ples see this bread in *himself*—in his spirit and life, even as they might see material bread in his “flesh and blood.” And as through these, one might receive the bread which supplied their elements, so, through his spirit and life he would have them receive the “bread of God.” But he presents it all in a purely personal aspect. “*I am the bread of life.*” “*Whoso eateth my flesh and drinketh my blood hath eternal life.*” “*Except ye eat the flesh of the son of man and drink his blood ye have no life in you.* So, say to your pupils, “to be spiritually alive and pure, to enjoy that *quality* of life which is *eternal* men must partake of the food upon which Christ subsisted and so be like him.” But do not rest there. Never fail to add, to be true children, and finally, true men and women, *you* must accept, assimilate and live this truth. Of course, I am not proposing *terms* through which you are to convey this thought of your pupils’ personal needs. I address teachers who are to choose their own terms by the characteristics of their charge, and all other circumstances worthy of consideration. But, whatever your form of speech, or the picturing of your illustrations, personal appeals and applications will impart more interest to them. Your wisdom may suggest many ways of showing how the principles you teach appear in men and women as they occupy the various places and pursue the many purposes of life, whether domestic or public, social or civil, sacred or secular, but prospectively, let these men and women be your own class. Let the prosperity or adversity you paint be theirs—Jacob’s or John’s, Sarah’s or Susan’s, and I am sure you will be heard, as in no other name. You are not thus to make them selfish, for are you not to teach them self-consecration? Are you not to show them the beauty of this principle and secure their love for it? Are you not to expand each heart to hold the whole world in its embrace. And do not fear, that thus you too much may magnify the personal importance of each pupil. In the capacity of a teacher these pupils are to you of the greatest possible importance. And perhaps you need more to feel their importance to the world, what one man or one woman whom each

of these children is to be may accomplish of good or evil in the household, neighborhood, town or state, where he or she may dwell. But whether so or not, as was intimated at the beginning of this article, your importance as a teacher is measured by what you make of them and only through them are you to teach the world. Make them what you desire the world to be, and you render it the best service possible to you in this capacity. Therefore, choosing the vocation of a teacher, during the time allotted to this labor, concentrate all your efforts, and apply all your powers for the personal improvement of those who come to be taught. Content with this, be satisfied with nothing less.

THE SABBATH.

Six days of toil, poor child of Cain,
Thy strength the slave of want may be ;
The seventh thy limbs escape the chain,—
A God hath made thee free !

To teach the soul its nobler worth
This rest from mortal toils is given ;
Go, snatch the brief reprieve from earth
And pass — a guest to Heaven.

They tell thee, in their dreaming school,
Of Power from old dominion hurled,
When rich and poor, with juster rule,
Shall share the altered world.

Alas ! since Time itself began,
That fable hath but fooled the hour ;
Each age that wipens Power in Man,
But subjects Man to Power.

Yet every day in seven, at least,
One bright republic shall be known,
Man's world awhile hath surely ceast,
When God proclaims his own !

Six days may Rank divide the poor,
O Dives, from thy banquet-hall;
The seventh the Father opes the door,
And holds his feast for all!

BULWER.

DECEMBER CONFERENCE.

THE Conference meeting of the Union, on Sunday evening, December 15th, holden at South Boston, is deserving of special notice. In the first place, it was better attended than any meeting of the Union we ever attended in that place. The body of the church was well filled with Teachers and Parents, whilst the gallery was occupied by the members of the South Boston Sabbath School which took the place of the regular choir and pleased all by their melody. In the second place, the meeting claims attention as one almost without benefit of clergy, for save the pastor of the church with which the Union met, not one of our ministers gave the aid of his presence or voice. In the third place, the subject for consideration was unusually interesting and suggestive. It led not to profitless discussion or close argument but to free confession and earnest exhortation: — “The necessity of the Bible in the education of the young.” We have not space for full reports of the remarks of the several speakers, and can only briefly give their names and the general drift of the addresses. REV. J. S. CANTWELL was the first speaker and was followed by J. D. W. JOY of Boston, E. WISE of Roxbury, ALANSON KELLY and R. A. BOLLES of South Boston. The necessity of the Scriptures as the source of religious truth and knowledge, the need of thorough and complete acquaintance with it, the importance of early study of its teachings and strong faith in its inspiration, were clearly shown. Teachers, Parents and Scholars were earnestly exhorted to be more faithful in constant study of the Sacred word, so that our schools might be more successful and our homes more Christian.

CHRISTMAS.—The return of “Christmas Day” is made the occasion of pleasant gathering in many of our Sabbath Schools, and greatly to the advantage of the schools thus observing it. Our friends in Charlestown, Chelsea, East Cambridge, and at the South End, Boston, each in their own locality gathered the children together on Christmas Eve, and in various ways interested and entertained them. In the two last schools named, there were Christmas trees with gifts from Teachers to Scholars, and from Scholars to Teachers. In all there was music and pleasant sports and merry laughter and innocent glee. Such occasions if properly managed and properly guarded, are of service to the cause. They bind closer the relation of Teacher and Scholar; they increase the interest of all in the school, and give to Christmas that prominence it deserves.

THE SABBATH SCHOOL

NOTWITHSTANDING the apparent lively interest manifested at the present time in the Sabbath school cause, it may well be doubted whether its influence, its capabilities, and its relative position to the home and the church as a Christian institution, are yet properly appreciated. For although it is much eulogized by speeches and resolutions at our conventions, conferences and Sabbath school gatherings, by pastors and people, yet the feeling and the practice is, that it is an institution for somebody else rather than pastors and people, — a sort of childish affair, — to be encouraged and patronized however, as far as convenient, without interfering with regular and established church services. Consequently, very many societies, in erecting their houses of worship, scarcely take into consideration the convenience and comfort of those who may gather in the Sabbath school; but while architectural beauty is displayed without, and the audience room is prepared with elegance, the vestry is generally gloomy and unattractive, finished with special reference to the convenience of business and conference meetings, rather than of the Sabbath school; with the expectation, however, that the members of this department will occupy it, when it is not otherwise engaged, as it is generally thought to be a very good institution for young people, and everybody speaks well of it.

If the society wish to choose a pastor, — his moral and religious reputation being without reproach, — they are anxious, first of all to listen to his pulpit ministrations, and then perhaps to know something of his social qualities, but rarely if ever do they visit the Sabbath school with him, to see whether their chosen leader is earnest and efficient as a teacher as well as eloquent and attractive as a preacher. Many pastors, therefore, naturally feel that they are specially called to preach and not to teach, and deem their duty done for the Sabbath, either at home or on exchange, when the sermons are delivered and the congregations dismissed, though the Sunday school be not entered at all; or if visited, done as a favor rather than as an expected

duty ; and if addressed, as is sometimes the case, with words of flattery, all feel that there has been no previous special preparation, to interest and instruct the gathered members in this department, such as characterize their efforts in the great congregation.

And parents, too, though disposed to speak well of the Sunday school, if they speak at all, generally think their duties done to it, if their children are members, without their taking any special pains to have them interested, or properly prepared with their lessons ; and seldom do they visit the school themselves, unless attracted by curiosity from some unusual exercise, or the general entertainment promised them by some public exhibition or excursion.

Thus by words without deeds do societies, pastors, and parents think they are performing their duty, and showing that they properly appreciate the importance of the Sunday school as a Christian institution. And yet it is growing in usefulness, and in the affections of the people ; and though heretofore left in a great degree to the voluntary guidance of the young and inexperienced — without much system, or any really definite object, and with a kind of negative support from the home and the church — yet many a society has felt its invigorating influence — and many a home has been made happy by the ripening fruit which has grown from the good seed, dropped by the faithful teacher into the heart of the child — and many a teacher has grown strong in Christian knowledge and virtue and become a blessing to community by his endeavors to impart sacred truths to others ; and many who were children, rejoice in the strength attained and in the blessed influences received and engraven upon their hearts in the loved Sabbath school.

If then so much has been attained with so little labor, and the Sunday school has grown into an institution of usefulness, almost by neglect, what may we not expect from it, when societies and pastors, and parents, uniting their energies and talents, shall give it that attention and support, which as a Christian institution it may justly claim.

Let us then for a moment turn from the Sunday school as it is, and consider what it might easily become. Its object is the cultivation and development of the moral and religious nature of the young, and the imparting to them a correct knowledge of Christian truth. It is primarily the children's meeting, and they all should be gathered there; and the inquiring minds of young men and maidens, also, should there find food prepared for them that will give pleasure and strength; and we should remember, too, that there are many who are children in theology who are adults in years, and who need the particular instruction of the class, more even than the general instruction of the sermon. And every society that has regular preaching will have frequent acquisitions of those who are anxious inquirers after truth, but are unacquainted with our doctrines, or with our interpretation of those texts of scripture that are so often, from their sound rather than sense, flippantly quoted against us, the exposition of which is familiar to most of the congregation, and therefore not called for often in the sermon. Where and how shall the needs and desires of these various classes be so well satisfied as in the Sabbath school? Not as it is, but as it may be.

Suppose then, instead of making it an appendage to a meeting, as is now generally the case, or crowding it in between two, and almost connecting them together, and thus virtually shutting out the pastor, who needs sometime to himself, immediately preceding any service — and also shutting out those who are anxious to hear the sermon, but have not strength for two meetings continuously — we should make it a meeting of itself, and give one part of the day to the Sabbath school, where lisping childhood, inquiring youth, and reasoning manhood, may all gather with faithful pastors and teachers, uniting their hearts and voices, in all those exercises of common interest to old and young, the songs, the prayer, and the responsive psalm — and then with a brief address, prepared with as much thought and care as the usual sermon, giving a character and interest to the general service which will be as profitable to the devotional and thought-

ful mind of the mature, as gratifying and impressive to the young, as any service can be, because in most of it they will all take part. And then let the school be provided with separate apartments for those exercises which may be particularly adapted to the wants of each—where the infant mind will receive impressions from the recitation, the story, the song, that will give direction to all the future—where the youth shall obtain a knowledge of sacred truth and learn lessons of practical wisdom, which, if not fully comprehended at the time, will be treasured up to bear fruit in after life; and where the mature may freely consult with their pastor and with each other in regard to all those questions of doctrine and duty which pertain to the Christian's creed and the Christian's life;—making a meeting adapted to all classes and commanding the best talent of the society for its guidance and instruction, the taught and the teacher alike blessed, the one from the light received, and the other from the strength acquired in the earnest endeavor to impart it.

But objections will doubtless arise in the minds of many to so radical a change in our Sabbath services. To be deprived of one meeting which we have been accustomed to cherish, and the inconvenience which many families experience in all attending church at the same time—some of whom must thus be cut off altogether—seem serious obstacles to this change; and it certainly ought not to be made unless the Sabbath school can become really a profitable substitute. Can this be done?

Unquestionably most ministers will be able to present almost as much thought, that their hearers will retain and digest, in one sermon as two, so that those who can attend upon that will hardly be losers even without the Sabbath school; but if this also can be made a home for all, and especially beneficial not only to the young, but to all the thoughtful and inquiring, then none will be losers, and some may be great gainers by the change. And this can be accomplished only by special preparation of pastors and teachers, by persevering effort on the part of the friends of the Sunday school to make it worthy and attractive, so that all may be drawn to it. There should be no

forced change ; but if the Sunday school is a real good, and worthy to rank as a Christian institution, then is it entitled to more time and attention. Perhaps no plan that could be presented would be practicable in all places, but if the one here suggested is generally good, and we avail ourselves of those favorable circumstances which will frequently occur in all societies to try it, we shall soon adapt ourselves to it, grow into, and love it.

In conclusion, let me say for the encouragement of those who think well of, but still doubt the practicability of this plan, that the Universalist Society of Woonsocket, Rhode Island, nearly five years ago, with many fears for the result, but to save the health of a beloved pastor, adopted for the Sabbath service, one Sabbath school, conducted much in the manner suggested in this article, in which the pastor takes a prominent part ; one sermon in connection with the ordinary church service, with an evening conference for a portion of the year ; and the result has been, that instead of wasting away, for want of interest, as was anticipated by many, all the meetings are larger and more full of interest than before, and though still very far from what is desired, yet a change back to the old system would now be made with more reluctance than was the change from it ; and many an adult that was formerly a stranger in the Sunday school, if now compelled to choose between the two meetings, would prefer the vestry to the church as the place for Sunday worship.—L. W. B.

READING MATTER FOR CHILDREN.

“AND know you not, that the *beginning* of every work is most important, especially to any one young and tender ; because then that particular impression is most easily instilled and formed, which any one may wish to imprint on each individual. Shall we then let children hear any kind of fables, composed by any kind of persons, and receive into their minds opinions in

a great measure contrary to those which we think they should have when they are grown up? We should by no means allow it. First of all, then, as it seems, we must exercise control over the fable-makers; and whatever beautiful fable they may invent, we should select; and what is not so, we should reject; and we are to prevail on nurses and mothers to repeat to the children such fables as are selected, and fashion their minds by them.”—PLATO’S REPUBLIC, B. ii. C. xvii.

Such was the plan of juvenile culture which the Athenian Sage would adopt in his ideal Republic. This Pagan evinced a nobleness of conception in this direction, which the Christian world, however it may have attained, has certainly failed to exemplify in practice. Who is so careful of the *type* and *order* of matter which children may read and hear, and by which they shall be impressed, as Plato would have the educators of the young in that “best estate of human society,” to which he looked forward? Are we not remiss in this respect? Have we not in our Sabbath school libraries many books which it were best the young should never read? stories neither beautiful in form, nor correct in doctrine, nor elevated in sentiment? Nineteen out of every twenty of the stories about little Janes and Josephs, are vapid, puerile, sentimental, harmful; even if there are no errors of doctrine in them, they should be cast aside, except now and then one written by some genius at juvenile narrative, who, to vigorous thought shall add elevated sentiment. The *weakness* of these books is one great objection to them. Children should be fed on the “milk of the word,” but not on the mere froth of that milk. They should not be made to swallow froth by the quart and gallon and still have an empty stomach. Most of the stories for children, and especially those for *Sabbath school* children, are merest dilution, which neither satisfy nor invigorate the character. And it seems best that Sunday school teachers, when making up the children’s library, while they cannot exercise control over the story-makers, should exercise control over the stories made, rejecting, with firm purpose, all such as are *weak* and *vacant*, even though not

theoretically or morally objectionable. Let us ask, what does this or that story amount to? What will come of its perusal? How will it affect the intellect, the tastes, the will, the conscience? Does it appear, on examination (for *every* book of this kind should be *carefully* examined before allowed a place in the library) as if written merely to realize the publisher's proffer for a juvenile story, without skill, without heart, without insight into the needs of childhood, or as if written in the right way and with the right result? Accordingly as they stand these tests well or not well, we should accept or reject them.

But should not the attention of those who make up Sabbath school libraries be turned mainly to other kinds of books for children than stories, or "fables," to employ Plato's word? It is a hopeful fact that juvenile works of a different order are being rapidly multiplied, such as biographies of eminent and excellent men and women, which disclose Christianity in a living aspect and incite lofty purposes; histories of important events or periods, revealing the fact and force of moral laws, and books of natural history in which the nature and habits of birds and beasts are depicted, and the wisdom and mercy of God, who "noteth the sparrow's fall," and "heareth the young raven's cry," are set forth. In these works truth and wholesome influence are happily combined. He who writes a book of this character, adapted to the capacity of childhood, is a benefactor, for, while he contributes to the pleasure of children, answering their curiosity for knowledge and their conscience for reality *versus* fiction, he stimulates high sentiments and promotes healthy discipline. Let us gather such works, so far as we may be able, into our collection of reading matter for children, not ignoring but rigidly assorting those of a different nature.

THE SUNDAY SCHOOL.—A mint for coining characters for circulation in community; may they be sent forth from it stamped with the image and superscription of Christ the Lord—the crude gold of human nature wrought into that finished *form* whereof Jesus is the pattern.

Childhood — the first link in a chain that has no end : charge that link with the Gospel Spirit and it shall pass thence from link to link, a divine current of purity and peace.

To teach, is to impart head-wisdom ; to train, is to impart heart-wisdom : let us strive as educators of the young to do both, since religion is a letter and a spirit, a doctrine and a life, a conception and an experience.

A beautiful superstructure — a character built on the “ foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner-stone.”

Heaven — the *spirit*, and not the *place*, in which we live.

TEACHING ADAPTED TO THE SUNDAY SCHOOL.

As teachers in the Sunday school, I am convinced that we are not systematic and thorough enough in our matter and manner of instruction. The text-books we use (with some few exceptions) are very inefficient in the hands of ordinary teachers, giving scarcely a hint of the things children need to learn or the course they should pursue, in order to grow in grace and divine knowledge. They may impart facts and enjoin some precepts of duty and faith, but they do but little to systematize the work of religious culture, and lift the pupil into the clear consciousness of religious growth and experience. And even in the New Testament there is no definite system, no theological science, no analyzation of the religious nature, or preceptible course of moral training. It is full of truth and celestial wisdom ; but like the gorgeous splendors and wealth of nature, they are thrown together promiscuously, leaving it for the understanding of men to search for its hidden treasures and pearls of price, and arrange and classify them in their true relations. It is difficult for a child to obtain a correct idea of the life of our Saviour by merely reading the gospels. It is even more difficult, to learn his doctrines, the secret of his parables, without some one to unfold their meaning, by placing the hints and fragments of his discourses in some continuous order. Merely reading the

scriptures and reciting the catechism, will not impart religion, or much information to the Sabbath school scholar.

And for this reason, there are many of our older pupils, and not a few of our younger teachers, who know not the nature of religion, nor whether they are the children of God or not; if they have any hope, they are unable to give any reason for it, and therefore fail to perceive the beauty and truthfulness of that system of faith, grace and works, revealed in the Word. They are easily confused and shaken, by any one, who confidently disputes their doctrine.

Now it seems to me to be the work of the Sabbath school to fix in the minds and hearts of the pupils such principles and doctrines, as shall be to them a test of religious truth and experience. They should be taught rightly to analyze and interpret their own moral instincts and religious faculties, and the natural definition of religion, as indicated by the faculties of faith, reverence, benevolence, and love, first placed before them, as the basis and receptive power of what is taught in the Gospel of Christ. Let the child feel that religion consists in the harmonious action of the natural powers of his soul, and that his happiness and true relation to God depend upon qualities within himself, and his misery in life upon the violation and neglect of these laws, and he would see the good of religion, and the evil of sin, in a clear light. Then show him that Revelation is given, and the Saviour sent, to educate and quicken his inner faculties, and bring his whole nature into harmony with God's eternal order, and he would know the difference between religion and irreligion, and feel the most powerful incentives to virtue. Once give the intelligent pupil a correct basis, for faith, justice, love, and reverence, and by the aid of the Scriptures he will have no difficulty in rearing thereon a corresponding religious structure. His house, too, will be founded on a rock and will stand firm. He will then see the meaning of what the Bible says of worship and love to God, of love and kindness towards men, of faith and self-denial. Our schools ought to be made more profitable and instructive. And this to my mind, is one way in which their efficiency may be improved.—G. H.

TEXT-BOOKS.

THESE are of three kinds — historical, exegetical and moral, and spiritual. The first impart a knowledge of times and events; the second explain difficult passages of Holy Writ; the third appeal to the inner nature, the heart, conscience, and soul, seeking to quicken and discipline these into newness of life, striving to excite reverence, induce trust in God, promote allegiance to duty, bring forth love and good-will to men. The latter must be regarded as the better type of text-books, for general use. There are two objections which weigh against the first, or historical, class of text-books; on the one hand, they must be *thoroughly* studied, committed to memory, or they do not amount to much; and such a *study* only a few will devote to them, not more, perhaps, than one in five; on the other hand, if thus committed, they fail to affect the inward life of the pupil as it is, or should be, the first aim of the Sabbath school to do. The same objections, but with less force, arise in view of merely exegetical text-books. They are not *vital* enough. They play around the head, but come not near the heart, or, at least, the heart is not the main object they seek to affect. These two orders of books, as already allowed, have their use, but are quite liable to abuses. They certainly should not be employed exclusively in any class, nor even generally. For common use in Sabbath school, the text-books which aim to deepen and ennoble life, to enliven the sentiments, to kindle the flame of piety, and touch and chasten the affections, in which respect so many of our nominal Christians are sadly wanting, are to be mainly relied on. In this way can the Sabbath school be made the preparer-of-the-way for the church, for lowly and devoted discipleship, for sanctified and saintly life.

CHRIST THE MORAL LIGHT.

IN the September number of the *Teacher*, an article headed "Why teach Jesus," contains the following truthful words:

“without Christ we have no sure knowledge of duty and right, for nature and conscience are not infallible guides.”

Now it is sure and certain knowledge of duty and right and therefore, an infallible and authoritative moral guide that the world needs. The question of such need is often entangled with two others which it does not involve, and from which if we clear it we shall find the work of its settlement well commenced.

It is not, whether we have in Christianity moral principles which could not have been discovered by natural conscience and reason. For we may admit that all the principles and duties of Christianity were not only discoverable by unaided mind, but were actually known before Christ came, and yet not affect in the least the question of the need of authority in morals. Nor is the question whether all men need an authoritative teacher. For we may admit that there are some whose moral convictions are by nature so clear and strong, that they find the law in themselves and require no other evidence that they are right than their own consciousness. We may admit that some also have *outgrown* their dependence upon any extraneous means of ethical knowledge. We may grant, in a word, that some are saved without the help of the ordinary instrumentalities of salvation, and some beyond the need of such help. Yet it does not follow that these instrumentalities are unnecessary. If we who are well and do not feel the need of a physician, should argue that therefore physicians are unnecessary, we should be as logical as some who reason from their own consciousness upon this subject. And possibly the assumed righteousness of many of these philosophers might be found, (1) either real because they have had, unconsciously to themselves it may be, the advantages of Christian instrumentalities, or (2) no more substantial than that which the Saviour once admitted for the sake of the argument.

Bear in mind, then, that we do not speak of what man needs who is already what he should be, but of what he needs in the process of *becoming* what he should be; of what man needs who is under the law and who requires the force of commandment and its restraints. This embraces by far the larger part of the

human race, and includes a period in nearly if not every individual's life. And the want of such, we reaffirm, is just what we have in Christ — an authoritative moral guide. That "he taught as one having authority," is a vital element in the redeeming power of Jesus. And yet, it is to be lamented, this important fact is denied by some both in the pulpit and in the Sabbath school. It is, however, in more cases practically ignored, and the governing, controlling energy of Christianity is proportionably weakened.

Generally speaking, man leans upon authority. He must have it in principles of duty to enable him to discern with that certainty which is essential to decision and strength of character, the moral quality of actions. The natural conscience is very much troubled with an *if*. It leads the mind not much further than the resolution to do what is right, and renders too little assistance in determining what right is. Its common language is — *if* this is right I will do it, *if* that is wrong I will not do it; and in regard to very many things, this is about as far as it can go. Now this *if* must be destroyed! and leave us a reliable certainty. If the conscience with its coöperative faculties has not vitality enough in itself to remove it — and in the mass of men it has not — it must be removed, if done at all, by authority, by appeal to the surrounding circle of minds, or to a wider public opinion, or to some other authority accepted as higher. We do not say that men are always aware of this appeal. Not a few of the operations of the mind are carried on without consciousness of the process. The fact, however, that their minds are ruled by something outside of self is abundantly evident from observation; and where steady confidence is not had in one ruler, the chameleon-like character appears — the character tending to the assimilation of contiguous moral elements.

We do not deny that the idea of right is intuitive — that in respect to a large number of acts the right or wrong can be seen by the mind. But, to say nothing of those acts the moral quality of which is not so intuitively apparent — the idea of

right is so modified by education, so affected by the opinions of others, by passion and imagined interest, as to lose its integrity and become almost if not quite powerless. A man, for example, believes a certain act to be wrong, to the doing of which his passions strongly incline him. He enters a community, his equals in intelligence, who, from whatever cause, not only do not regard the act as wrong but approve and practice it. For a while he holds to his early opinion; but soon he begins to doubt and question, and passion speedily converts him to the thought and habits of his friends. His idea of the moral quality of the action is so changed by the new theory and influence of his associates and is so energetically seconded by his inclinations, that he comes in time honestly to believe that he sees right now where he as honestly thought he saw a wrong before. There is such a thing as a conscientious sinner — one who does wrong thinking it to be right. There is a larger number of sinners, however, who sin because they are really in *doubt* whether it is sin; for to doubt the wrong of an act puts one in great danger of doing it when tempted. This doubt springs from the modifying or changing influence which social customs, opinions and theories have upon the intuitive idea. The conflicting habits and sentiments of society, therefore, become moral darkness in which conscience holds the helm of the soul with an unsteady hand, and in its uncertainty allows it to drift along until grounded or broken upon the rocks. Hence we need the authoritative voice of God — something to which we can appeal when in doubt — something in which we have more confidence than in human opinion. It is more vitally important in ethics, if anything, than in theology; or, rather it is important in theology in the ratio of its bearing upon morality or right living. The mass of men need the help of unwavering faith in the authority of Christ — a faith that will make his *yea* or *nay* the law of conscience. Then it acts with a vigor arising from a degree of certainty not to be derived from unaided intuitions. In the hour of temptation, when passion or supposed interest and the example and approbation of others combine to

delude reason with sophistries, and modify or still the voice of conscience, then, in the midst of doubting, the word of Christ is heard ; the positiveness of wrong in the contemplated deed becomes so apparent that the moral nature revolts ; and the will in its restored energy moves into unity with the will of Christ who thus is found to be, indeed, the soul's Saviour. This process brings the soul more and more to Christ until it is wholly his, needing no longer the restraints of the law, but living the free and unconstrained life of the spirit.

We implore you therefore, teachers, to treat the words of Christ and such words as his endorsement makes as sacred as his own, reverently in your instructions ; and by scrupulous deference to his authority let your example, as well as precept, lead your pupil to love and revere Jesus as the teacher sent from God.— G. H. D.

MEMBERSHIP OF THE SABBATH SCHOOL.

CHILDREN should be made to feel that they are members of the Sabbath school and not merely of a class ; that they are parts of a social and religious *organism*, not simply individuals loosely aggregated, bound by no broad bonds, held by no comprehensive obligations. Membership of the school, is the fact to be impressed, the sentiment to be cultivated by teacher and parent, in the mind and heart of each child, and for the following reasons :

1. It will increase the permanence and prosperity of the school. Children will be held to it more firmly and for a longer period, because, while the school will be magnified in their estimate and rendered dearer to their feeling, they will be more conscious of their own relationship and responsibility toward it. They will feel that they are bound to it by solemn and important ties, that they are living portions of it, framed into it by a vital mechanism, and that consequently they should not allow themselves to be indifferent to its welfare or easily to fall out of its ranks. It will increase the instinct of cohesion. It will

enhance the sentiment of allegiance. The school will then be a *body*, and not a promiscuous collection of children, and will be, as a result, enduring and efficient. The great evil of many of our Sabbath schools is, that children, not trained to think and feel in this way, float in and out as chance or caprice may decide, and are found now in this school, now in that, and soon in none.

2. It will secure for the child a wholesome education of character. It will draw out its better attributes, training it out of self, expanding its sympathies, awakening an interest for a large number in its heart, rendering its feelings humanitarian and its tendencies democratic. Thus is secured a happy development of the child's nature, which would not be the case if it were left that narrow *individuality* which characterizes too many children, even in our Sabbath school. Strive, therefore, to instil in them a sense of *membership*.

3. Finally, it will prepare the child to take a proper position and act a useful part in mature life. We are not fitted for life until we are fitted for *corporate* attitude and action; and this qualification should be early secured — the earlier the better. The child that is untrained in this respect, and starts out into the world restricted to its own personal circumference, vitally affiliated with no institutions, a member of no body, sustains a precarious position so far as itself is concerned, and one that promises little for the promotion of human interests. While, on the contrary, the child that has had awakened the instinct of co-relation and adhesion with reference to moral and religious organisms, that feels itself a member thereof, and thinks only of allegiance and coöperation, starts in life under the prospect of personal security, and with the promise of aiding and blessing mankind.

For getting the child into the right posture and habit, in this respect, the officers and teachers of the Sabbath school, can do much, holding, as they do, empire over its plastic life and deeper tendencies. They can deepen its life into the life of the school, and induce within it a loyalty to an organization, by words and influence. But as an additional and effective aid, to this end, I

submit for consideration the following simple and feasible plan. Let children be formally elected members of the Sabbath school by the Teacher's Association, and a card or certificate of their election be given them. This card should be neatly printed and durable, something worthy to be retained through life as a keepsake. It should be signed by the teacher of the child to whom it is given, and by the superintendent of the school, if not by other officers. It will thus be a history, a record, a memento, of which ninety-nine of every hundred will be most choice. Who that entered the Sabbath school years ago, in life's early spring, would not cherish now in its midsummer, or autumn, or winter, perhaps, a card of the description I have suggested? For its date, for its names, for its moral significance, we should all prize it; while its immediate and, possibly, its permanent effect, would be to unite us more closely to the Sabbath school, to render that institution more truly organic and efficient. The above plan, not difficult nor expensive, has been tried and found very useful.

OUR WORK.

WHAT are we working for
Week after week?
We gather together
From homes that are sweet,
From highway and byway,
From alley and street,
Striving the better
God's name to repeat.

Catch we the spirit
That comes from above?
Shines in our daily life
His perfect love?
Is our faith stronger?
Our trust more complete?
Win we new patience
Thro' every defeat?
Then are we learning

Its letters to read,
Uttering their sweetness
Through life's simplest deeds,
Teaching, in holiest ways,
For others' needs.

Aid all, O Father,
Who strive thus to teach —
New consecration
Give daily to each.
On the year's threshold
Before thee we bend ;
Give us brave hearts
And strong hands to its end.
Into thy character
Help us to grow —
More of thy love divine
By *our* love show,
E'en tho' life's common ways
Only, we know. H. W. C.

THE FAITHFULNESS OF TEACHERS.

A FAITHFUL teacher in the Sabbath school accomplishes the following important results :

1. He keeps his class together—keeps it in the school. Rarely does it happen that the class of such a teacher falls asunder and floats off like the fragments of a wreck ; frequently, however, is this the case with the class of an unfaithful teacher. One drops away and then another, until all are afloat, never, perhaps, to reënter the Sabbath school, having acquired a dislike of meetings, the Sabbath-day, and the very name of religion itself. The teacher has been irregular in attendance, devoid of interest in the work, and has thus failed to be a magnet of sufficient attractive force to hold the class around him. Let teachers be faithful, always at their post of duty, and their classes will remain in school, with scarce an exception, until youth merges into mature life.

2. He sets before his class a useful example. He shows

them by the language of action, that matters of a moral and spiritual nature are worthy of being faithfully attended to. He thus invests such matters, to the minds of the young, with an air of importance—magnifies their value in the estimate of his class, and the issue of such a conviction, early instilled into their mind, is visible throughout the whole life. It appears in men and women faithful to religion and its requirements. It is seen in minds and hearts loyal to Christianity and its institutions, because they early acquired the habit of being so. The influence, on the contrary, which an unfaithful teacher leaves upon the young, is most deleterious, visible in a sad indifference to and neglect of religious concerns.

3. The devoted teacher endears himself to the young, and is ever remembered as a true friend. He wins the esteem and love of his class. His name will be ever fresh in their memories, and they will often rise up and call him blessed. His course begets that reverent friendship and grateful regard, that are ever precious to the human heart, a reward better than silver and gold.

If you are a Sabbath school teacher, then aspire to a high point of fidelity. Resolve that the charge of unfaithfulness, so grave if true, shall never be justly made against you by child or parent.

TEACHER'S MEETINGS.—Connected with every Sabbath school there should be a Teachers' Association, which should meet, at least, once a month. The meetings should be devoted to the business affairs of the school, to general conversation concerning its interests, and if time will permit, to a Bible exercise, as a help to teachers in their regular work.

In most of the larger schools, there are such meetings, conducted on a plan similar to the above. But these are not so largely and regularly attended as they should be. One can be a good teacher, of course, who does not attend these meetings. An interest in children and an aptness to teach, constitute in themselves qualifications. And yet it is the opinion of the

writer, based on careful observation, that faithful attendance at teacher's meetings will make any one a better teacher than he or she otherwise would be. It awakens interest in the work. It secures to one a needed understanding of the general operation and wants of the school. It secures that acquaintance, intimacy and oneness among teachers which, while affording pleasure, will increase their zeal and power for service. It arrests the mind during the week and outside of the school-room, to the blessed mission which the Sabbath school is designed to fulfil. It helps make one more *faithful* in, as well as *better fitted* for, the office assumed.

In most of the smaller schools there are not such Associations. And this fact is to be much regretted. Any school which has six, eight or ten teachers, will find teacher's meetings an invaluable aid, imparting unity, interest, outfit, efficiency to these few. Let the plan be at once adopted and tested by such schools, and it will not be found wanting. Something of this kind is, it seems to us, just what is wanted in many country schools, at once to encourage and satisfy the hearts of the teachers, and qualify them for the best discharge of their responsibility.

BLESSINGS OF RELIGIOUS INSTRUCTION.

THERE are some bosoms dark and drear,
Which an unwatered desert are ;
Yet there a curious eye may trace
Some smiling spot, some verdant place,
Where little flowers, the weeds between,
Spend their soft fragrance all unseen.

Despise them not — for wisdom's toil
Has ne'er disturbed that stubborn soil :
Yet care and culture might have brought
The ore of truth from mines of thought ;
And fancy's fairest flowers had bloomed
Where truth and fancy lie entombed.

There is in every human heart
Some not completely barren part,

Where seeds of truth and love might grow
And flowers of generous virtue blow :
To plant, to watch, to water there —
This, as our duty, be our care !

And sweet it is the growth to trace,
Of worth, of intellect, of grace,
In bosoms where our labors first
Bid the young seed of spring-time burst,
And lead it on from hour to hour,
To ripen into perfect flower.

BOWRING.

TEACH THE GOSPEL.—The Gospel is not a simple book to us. It is wrapped, like a mummy, in countless folds of ignorance and tradition, and its fresh, beautiful life is smothered and well nigh lost. Ages of misinterpretation obscure it. A superstitious light gleams about it. We approach it under the disadvantage of all the wrong education we have received from our childhood to this day. I could sometimes wish that the Sabbath school teacher, as well as others, might for a moment forget that he had ever seen the Gospel of Jesus, so that he might go to it as a new book, a new history, that he might thus experience all the freshness and beauty of its revelations, and with unbiased mind and childlike heart endeavor to appropriate its great truths. It is of the highest importance that we should understand the New Testament for the reason that it is to us the sole rule of faith and guide of life. We reject the commonly received creeds and formulas of churches about us, and betake ourselves to the simple word of God, in which all-important rules of duty and forms of faith are simply expressed.—JUDD.

WHAT SHALL OUR CHILDREN BE?

THIS question is a *vital* one. Vital to children, to parents, to communities and to universal humanity. Vital to children, because childhood is the mould in which is cast their manhood or womanhood. No debasement, however low, no culture, however high, can entirely neutralize the lessons of early years.

Vital to parents, because their existence is entwined with their children's. Their orbit of life expands or contracts as their children rise or fall. Bending above the child of their love, parents *cannot* be indifferent to the question; for as it is answered will they have joy and a staff for declining years, or anguish and the sorrow that brings down gray hairs to the grave.

Vital to communities, because when one member suffers all the members suffer with it, and when one member is honored all the members rejoice with it. We are free, and yet in bondage to our fellow men. Communities are compounds — the character of which is determined by *all* their constituents. And in estimating their civilization and Christianity we are bound to take the average. Whatever is good, raises the standard; whatever is bad, depresses it. And as the question is answered will the good or evil forces of society be augmented.

Vital to universal humanity, because the influence of an individual life, reaches beyond the locality and age in which he lives. As the influence of the sun stops not with our little earth, but, reaching out into the wide heavens, holds sweeping planets in their courses and helps to steady the on-marching universe. So, not alone in the neighborhood, the city, the state, the age, is the influence of an individual life felt. It finds its way out into the lost world of time and events, and helps to stay or speed the great "tide in the affairs of men."

Thus in a measure is seen the weal or woe, to children, parents, communities, and universal man that hangs on the solution of the question — What shall our children be? Thus is faintly indicated the sublime importance and proportions of the work which undertakes to give a Christian response.

Now what our children *shall be*, depends on what *is done* for them. Abate all that is required on every other score, and still this general rule seldom fails. Bless children with Christian care, kindness and culture, and they will bless in return with Christian lives. Children must not be left to meet life in a hap-hazard manner. In a great measure it must be determined

for them what they shall be — how they shall meet life. And among the few institutions that directly aid in such work, is found the Sunday school. And in possible efficiency it is only second to the home. But what the efficiency of the Sunday school may be depends on what use is made of its instrumentalities and opportunities.

Passing by whatever else may contribute to this efficiency, I would call attention to the wealth of benefit that may flow from the *personal* influence of teachers.

One of the sleepless endeavors of teachers should be to impress *themselves* upon the young souls gathered about them; and *so* impress themselves, as to become an invisible monitor of good. To become thus the moral and spiritual shepherd of children, is to fulfil one of the highest of earthly missions; for to childhood the friendship of a true man, or an angel-hearted woman — oneness with hearts enlarged and sanctified by the spirit of Jesus, is next in value to the love of parents — to the love of God.

Such companionship will seal the lips to lessons in profanity and falsehood, and, though time and distance intervene, hold back the hand outstretched in theft — whispering touch not, handle not. Children who feel that they are enshrined in the hearts of true teachers, — that they are thought of, — watched over, — prayed for, are furnished with bucklers and shields, for the warfare of life. Wherever in the wild world they may roam, — amid the dangers of war or the dangers of peace, such teachers will go with them to strengthen, consecrate and bless.

On the battle field of nations, humanity, is brave and unconquerable, as it has high and holy objects for which to bleed; — unconquerable as it “strikes for altars and fires — for green graves of sires — for God and native land.”

So on the battle field of life, it is not so much what is before us, as what is behind us — what we have been in the past, — what we have at stake, — who are looking at us from among the cloud of witnesses — who will mourn if we are ignobly vanquished, that makes us brave and victorious.

Sunday school teachers can do very much to furnish such a background of noble and hallowed associations. It is possible for them to so draw near unto children—to so wrap their personality about each young heart, as to be ever after a tower of strength, an armor of God. Yet this may not be save through much labor, watchfulness, love, prayer. Those who attain such power and influence, like the Master, give their “life a ransom for many.”—W. P. P.

MONTHLY CONFERENCE.

THE January Conference was holden at Chelsea under quite unfavorable circumstances. The third Sunday was a stormy one, and by evening snow and rain together, made travel most uncertain and disagreeable. Few teachers were able to attend from a distance, and so, with the exception of a few from the Boston schools, those present were of the Chelsea school and society. Though the attendance was thus less than usual, the meeting was as pleasant as we have ever attended. The right spirit pervaded it. The thoughts advanced were timely and of a practical nature.

In opening the meeting, the President stated the question to be : “How may we best interest the young in the study of the Bible?” At the previous meeting the attention had been directed to the necessity of the Bible in the education of the young, and closely connected with it, came the present question requiring of us thought and attention.

The first speaker was the pastor of the Chelsea society, Rev. CHAS. H. LEONARD. The speaker referred to his Sunday’s experience as a minister. Unusual labor had fallen to his lot, and, though weary, he felt inspired by the varied services of the day. Beside his pulpit labors he had been called to visit the sick, to console the mourning, and twice to perform the last service over the dead. He had been, too, to the communion table, and shared in a service which inaugurated a new church gathering to its fold at one step sixty members. Grey haired men had bowed before him and with tears of joy received the baptism. Fathers and mothers in the prime of life, young men and young women had kneeled around the altar in holy Christian purpose. From that blessed service at Somerville he had just returned, so moved, so impressed, that he could not refrain from thus speaking of personal matters to them. The question of the evening had reference to the best manner of interesting children in the Bible and religious duties. The first grand requisite was for the teacher to be himself thoroughly interested in these matters. He must himself be zealous in good works, if he would

arouse others. Again, the teacher must interest the pupils of his class in himself as their teacher; he must establish pleasant and friendly relations with them so that his word shall have influence and his advice be accepted. Upon these points the speaker spoke earnestly, and urged upon the teachers the employment of every Christian agency, the church included, in the developing of their own Christian character.

BRO. J. D. W. JOY, of Boston, followed with some excellent practical remarks. He was rejoiced to hear such tidings of good from Somerville. It was an example and a lesson to us all. And what had been done there could be done in every locality where teachers and pastors labored faithfully and earnestly. He was glad to hear in a Sunday School meeting the *Church* recommended. The Church should be the centre of our associations. Around it should cluster our social relations. In it should we find our truest friends and best companions. By availing ourselves of its aid we can the best discipline ourselves and educate our children.

With regard to the subject announced for consideration, its importance could not be overestimated. The Bible, if properly used, was by far the best text-book; at the same time it is oftentimes the most difficult for the pupil to comprehend, the most difficult for him to become interested in. It is important that he should realize what it really is. That it is a record of what was actually done on earth, and that its words were spoke here—that Christ *lived among men*; not that it is a book of fables and its characters myths beyond their comprehension. The teacher, to be successful in the use of the Bible in the Sunday school, must be a constant student of its pages.

Rev. Mr. Leonard followed, speaking briefly of methods in Bible study. The Bible should be read according to our needs rather than by chapters, or by order of events. Thus with the younger pupils we should select the simplest stories, and adapt our selections to the capacities and needs of the child. It was a mistaken idea to fill his mind with abstract theories, and to perplex him with controversies respecting church dogmas.

The teacher should remember, also, that the Bible is the history of inspiration, rather than an inspired account of events. This distinction should be ever kept in mind in class labors, and will be of great service in simplifying our Scripture studies with pupils.

The thoughts advanced at this meeting, which we have thus briefly outlined, should be carefully considered by our teachers, and we hope at no distant day to see in the pages of the *Teacher*, a fuller statement of Bro. Leonard's thoughts relative to "Methods in Bible study."

SOUTH SHORE SABBATH SCHOOL UNION.—This body met at Hingham, on Sunday, Jan. 12, and united in prayer with Br. Partridge, after which Br. C. W. Seymour was chosen President, and Br. Franklin Hersey, Clerk.

A WORD ABOUT TEACHERS AND TEACHING.

UNDER given conditions, words come to have a conventional meaning, which would scarcely be endorsed by Webster or his distinguished rival. It may not be improper, therefore, to call up our impressions occasionally, to have them tested; and especially with respect to the teacher's office, it may be necessary to have our weights and measures properly sealed. We do not, however, aspire to so important a labor in this paper, and shall only attempt to give a hint or two upon which others may improve.

A teacher, in the common acceptation of the term, is one who has charge of a school, or who stands monitor over a class of youth at stated times. A teacher in the Sunday school is one who "takes a class," and enrolls his name in the superintendent's book; in view of which fact, the parent becomes satisfied as to the moral and religious training of his child, since it is numbered among those "taken" rather than among those that are left. At this stage of our progress in the Sunday school cause, we are not disposed to complain of those who have the moral fortitude to come forward and enter their names, as teachers in the Sunday school. They have done well. Let them persevere.

Teachers of congregations are sometimes called to take a parish. Indeed the popular conception of the religious teacher is that of a man duly authorized by his letter of license, or by the rite of ordination, to take the pulpit. And how often it happens that congregations are in attendance as passive spectators, while this performance is gone through with. Sabbath after Sabbath brings the same spectacle, unto which the people go in and out, remarking whether the affair was skillfully done or badly managed, until a "new man" with slightly different tactics is wanted to follow in his predecessor's steps of "taking the pulpit." And thus ministers sometimes get quite in the habit of taking the pulpit, to the neglect of the Christian teacher's vocation.

It is not necessary to remark, however, that the business of a teacher is not so much to take a class as to impart instruction, and the pulpit, of course, is only the altar upon which the offerings of the teacher may be laid in behalf of his charge. Any teacher who can thus impart instruction is qualified for his labor. Any method by which this result is gained is the true method. We shall not attempt to say precisely what qualifications are requisite, nor shall we have the vanity to name the infallible method. Indeed the Sunday school, as we view the question, is an institution that must, to a great extent, educate its own teachers and develop its own methods, not by rules that can be definitely laid down in advance, but by the necessary laws of its growth. Society has not been built up by the fixed principles of mathematics or architecture; but it is, in an important sense, the natural development of a germinal principle, which, like the seed, sends out root and branch and hardens fibre from its own life. Civilization could not be deliberately set in diagrams of life, liberty, and the pursuit of happiness, but it is projected from the life within, that springs spontaneously forth to answer the conditions of its own growth. Much in the same light do we regard the Sunday school. Its efficiency and success are results that we may not be able to reach by an unvarying plan, or to cypher out by infallible figures of text books, teacher's qualifications and parental duties. These are all important factors of the grand result, and certainly indispensable to the mission of the Sunday school.

But we are to remember that a moral result can never be so exactly measured by a given factor, as a composite number. Heat, air, and moisture are essential to vegetation, but the difference between them and a flower-garden or a forest is immense. Each seed must be induced to strike downward its root, and to open its leaf, by the same general agents, it may be, yet by methods as various as the conditions of soil and climate. The vineyard of the Lord may require as great a diversity of method in order to successful husbandry. The stony ground and that which has greater depth and richness of earth will

require different treatment. The fig-tree thrives under a genial sun, the oak by wrestling with the storm. Our belief, therefore, is that circumstances must govern our choice of methods. Times and places, temperaments and habits are also important factors of the desired result.

Allow us the still further use of the figure we have employed, to illustrate the thought we wish more especially to present. The teacher's work, like that of nature in behalf of its manifold forms of life, is *analytical*. Everything goes to the hungry plant carefully pulverized and assorted by nature's chemistry. So must truth be dealt out to the young mind, not in great packages or unbroken subjects, but in its simpler and more digestible forms. On the other hand, the process of growth is *synthetical*. This is also the teacher's work, to be accomplished by his pupil as the instrument. The pupil must be made to work; and to build up his own knowledge and character by his own efforts under the guidance of the teacher. These two results combined, constitute *teaching*. I mean of course successful teaching. The man who can do the former with his own hand, and secure the latter on the part of his pupil is a successful teacher. Anything short of this will prove to be nothing more than attempts at teaching, however meritorious in other respects. It is precisely at this standard that we would have our weights and measures of the teacher's office sealed. It is as much the part of teaching to arrest the attention of the pupil and to put his mind and heart to work upon what is communicated, as to present the truth.

Now, it is always much easier to point out defects than to suggest a remedy for them. Perhaps there is no one who does not feel that something is yet wanting to give reasonable efficiency to our system of religious instruction. Just what the difficulty is, and precisely where the remedy may be found, we may not be able to say. But certainly when we look at existing facts, such as the great disproportion between the professing and the non-professing portions of our congregations, the great number of persons that are attendants upon no church service,

and the apparently trifling benefit that by far the larger part of those who do avail themselves of the regular ministrations of the Sabbath, receive, we cannot avoid the conviction that something is still wanting in our system of religious instruction. With such efforts as are made, and such means as are applied in behalf of the cause, the result should be much better than it is. Who can point out the difficulty or bring forward the remedy? The problem may require many years in the solution. But, in the meantime, each one may bring his thought, though it be but a mite.

The difference between *teaching* and *recitation* could be fully stated only in a more extended communication than it is our purpose to write. In this difference, however, will be found one of the drawbacks, if we mistake not, which the Sunday school promises to overcome. The church has been occupied mainly with the first half of the teacher's work. It has sought to be exact in analysis, learned and faithful in presenting truth. But in the other department it has failed. It has not set the hearer to work to build up his own life and character by the use of his own powers. This, however, is but a repetition of what has happened before. The common school system has been contending with the same difficulty, and has surmounted it not so much by what has been secured from the teacher, in greater fidelity and better attainments, as by what the teacher has done through his pupils; not so much by what the teacher has done directly for the school, as by what he has done indirectly by employing the school in its own service. The difference between recitation and education has come to be understood, and the teacher's efforts, directed accordingly, have been crowned with better results.

Treatises on geography, for example, were put into the hands of some of our fathers, which were only written descriptions of given countries. They were to be read, as a reading exercise; or committed for recitation which in effect was much the same. They contained no maps, and gave the pupil nothing to do beyond the mere exercise of verbal memory. There might

have been excellent recitations under such a system of instruction, but certainly there could have been few geographers reared under it. Some of my readers may have been agreeably entertained by a class of lisping youth in the primary school, while reciting with great freedom lessons in natural philosophy. As a recitation, it may have been a commendable performance. But the supposition that the pupils had mastered the principles of the science, would imply a success, before which the apostles of education would be confounded. As I have said, our system of education has gained in efficiency, in proportion to the recognition of this difference between teaching and reciting, and the efforts that have been made accordingly.

Now, is it unreasonable to suppose that our methods of Christian education may be improved in the same way? The Sunday school seems to be especially adapted to do what the pulpit cannot do. It comes in personal contact with the learner, and may secure something beyond the formal recitation. It may prove to be a teacher indeed, by inciting the pupil to the exercise of his own mind and heart, and thus build up his knowledge and virtue. The precept may have more than a formal lip utterance. It may be wrought into the fabric of Christian character.

But the pulpit, from the nature of the case, can never perform but one part of the teacher's labor. It may analyze truth, prepare it for the learner, and recite it to him. But there the pulpit must stop. It does not matter how frequent, nor how admirable these recitations may be; the difference between the efforts of the pulpit and the actual demands of a Christian education, in any event, is that of teaching and reciting. Nay, the case is even less favorable to the efficiency of the pulpit, for it recites the learner's lesson *for* him, which is a double disadvantage to the unwilling pupil, and would ruin any uninspired system of education.

We shall not be understood as undervaluing the labors of the pulpit, nor as complaining of its failure to do what from the nature of the case it could not be expected to do. But we

would seriously commend the claims of the Sunday school to the attention and support of every Christian. If the world is to be educated in Christian truth and love, we must have something more than the recitations of the pulpit. If there is to be growth in grace, the heart must be trained in the exercise of its own power. The pulpit may communicate, but the school must incite to action. They should be fostered as coördinate branches of one system, furnishing in their union the requisites of the Christian educator. Let the pulpit stand for the *analysis* of teaching, but the school for the *synthesis* of learning. Is it not because the pulpit can, from the nature of the case, take but one side of the teacher's duty — because it is, at best, but half a teacher, and scarcely the better half, that we have failed of happier results in the education of men? If so, our hope for the future must be in bringing up the other side, and furnishing the other half, through the instrumentality of the school. Not altogether such schools as many of us now have, in which we get little more than the echo of text and precept from the formal recitation, do we mean; but a school that shall engage the mind and heart in their own service, and instead of setting a mosaic of creed-maxims in the memory, shall secure growth in grace. Is this impracticable? If so, is not salvation likely to prove impracticable? We believe, however, that the Sunday school is coming up to this labor; and that, under the efforts of its friends and the blessing of God, the future shall find it thoroughly furnished unto the work. Then we may hope to see the conditions of successful teaching fully answered in the combined agency of the pulpit and the Sunday school.

NOW.

How prone we are to misjudge the opportunities of doing or being. How much we attribute to occasions that really belongs to ourselves. If anything has gone amiss we blame the occasion. If anything has been neglected, it is easy to call our circumstances to account, that we may exonerate self.

The acceptable time, alas, when shall we find it? We look before us and behind us, but seldom within our own hearts. It was, and it shall be again; but it *is* not. That *now*, which brings men to the altar of personal consecration, how it evades us. Men, who should have been Christians, benefactors, teachers and helpers of their race, have died without finding the convenient season for any of these well meant labors. Duty, indeed, called, but interest waited the opportunity of obedience. Truth commanded, "now gird up your loins and stand forth," but that the summons was never answered, was owing to the unkindness of circumstances. And thus men, who contemplated great excellence, and would have bequeathed to the world a noble inheritance, have gone to their rest leaving neither.

Why? It was not because they were ill-meaning men; nor because they lacked the purpose of dealing justly or doing nobly; nor because they had not the desire to commend their lives to the approval of conscience and their fellow men. But a single mistake kept them from the more excellent way. They found the acceptable time always at hand, but never in season. Like the shots of the unskillful gunner, always out of range, their good intentions have fallen short in yesterday, or gone over into to-morrow, seldom striking the opportune moment of to-day. They would tell you, perhaps, that the reason of their failure is in the want of opportunity, but you would much sooner believe, that it must be attributed to their neglect of such opportunities as they have suffered to go unimproved. They were looking for some extraordinary occasion, while the appeal of the more important but less inviting present passed unheeded. Neither that rare moment, nor that fortunate circumstance ever came; and so all their good purposes came to naught.

Now is the word in which duty makes its appeal. But, not unlike the Master upon the cross, it suffers between two thieves. Yesterday on the one hand, to-morrow on the other. We look back upon the extraordinary events of history, upon the toils and sacrifices of men who have been crowned with a grateful

remembrance, and almost sigh for an occasion to do in like manner well and worthily for our race. Our blood leaps with a quicker beat as we look upon these examples of Christian consecration, and trace the unswerving lines of their noble endeavor. We are so easily persuaded that we bear the same well tempered blade, and that we lack neither the will nor the character of the old worthies, that we almost envy them the rare occasions that proved their worth. If we are not quite ready to lay down our lives to-day, we are sure that is only because there is nothing that demands the sacrifice. If we do not respond with the greatest alacrity to the claims of every good cause, and give cheerfully of our time and largely of our money, it is not because we suffer any man to suspect our fidelity or generosity, but because the real occasion for thus doing and giving has not been found. If we confess to a little time-serving, and strive to make interest and duty walk the same plank, it is not that we have discovered to ourselves any lack of virtues that adorn the lives of other men; but we believe that we are wanting in nothing but the golden opportunities that have blessed other men, a little to our disadvantage in the comparison. And with this conviction we often sigh for the good days gone, when others earned their crown; scarcely doubting that the difference between the man whom we meet in the glass, and the man who has a name in history, and a statue in the public square, is only the difference of the times, in which those two individuals lived and flourished.

Not less than the past, perhaps, does the *future* trespass upon the good intentions of men. It would not be courteous, neither would it be strictly just to tell any man in the respectable walks of life, that he does not mean to be generous, manly, self-denying and Christian. He does desire to be all that the ideal which so moves his admiration ever was. If he is not up to his own standard to-day, it is not because he is content with the lower seat which he has taken. But he submits under protest, till this end shall have been gained, or that purpose accomplished, meaning always to redeem his self-respect, and go up higher

to-morrow. Circumstances are unfavorable to-day, but he hopes they may improve to-morrow. There are contingencies hanging over to-day that may require, in his own behalf, the gift he would otherwise bring to the treasury. To-morrow, he hopes to have fought his way to freedom from such contingencies and to begin the work in earnest. To-day is occupied with the duties and cares of this world, meaning always by this world, that no inconsiderable portion of the world, which we ourselves, and our personal interests constitute. To-morrow shall be a more acceptable time. And thus it happens, that the future is as bright as the past is glorious with golden opportunities. But the present, the immediate now is barren enough. It is easy to keep up this delusion, and believe that we lack nothing but the favorable moment. Alas! we are too easily persuaded that all we lack of the Christian's triumph and crown is the friendly occasion to let our light shine before men, for the glory of God.

Now where is the mistake? Who is in the wrong? Have we mistaken our time, or has God? Are we too early to gird up our loins and stand forth? too late to bear the Christian armor, and wear the honored crown? Is that the fact?

Allowing for the favors that fortune may sometimes bring, as well as for the frowns that an unfriendly fate may sometimes show, is not this the difference between men, that some *USE* the occasion given them while others *REFUSE* it? Patriotism is not the virtuous spark that inflames a nation, from the flint and steel of circumstance. Self-denial, and all those rare virtues that have distinguished men, are something more than the drift of revolution, or the fruit of friendly occasions. We should not forget that there were doubters when the apostles preached, time-servers when the Vatican was shaken, men who could not read the acceptable time on the banner of Washington, nor hear the *now* of Freedom's herald, though spoken in the tones of Bunker Hill. Are patriots, benefactors and martyrs made by the times? So are traitors, thieves and murderers,—the one class as much as the other. The difference is not in the times, but in the men.

Here is your man of eminence. How has he won that distinction, except by patient continuance in well doing? Were there not fifty boys in the same school, taught in the same lessons, and sent out to fight the same life-battle? Least favored, perhaps, by those circumstances upon which we are so apt to hang the merits of life's victories, yet is he first among them for the good he has wrought and the success he has won. The difference we say again is in the men.

If, now, we will look within, we may find the occasion there. Despising not the common duties, nor the humble allotments of life, the acceptable time will never be wanting to any of us. As teachers, each day will have its duties. As men and women, we shall turn neither to the past nor to the future, but seek to humble ourselves at the altar of God's eternal *now*.

BE CANDID.

"Is it wicked to whisper," said a little voice the other day at the close of the Sunday school. What do *you* think about it, my dear? "I don't know," was the hesitating reply. Who says it is wicked to whisper? "My teacher says so, but I don't believe it," continued the little enquirer, in a tone of injured innocence.

Out of courtesy to the poet, we never entertain a doubt upon the point, that order is heaven's first law; and, especially, in the presence of children, when so much depends upon the matter of discipline do we seek rather to increase our faith than suffer any estrangement therefrom. We have no controversy with teachers, nor with the most orthodox of disciplinarians. We assent to the general proposition, that disorder is chaos, and all that. But, no one, though he may set his life by the principles of good government, should be uncandid, much less untruthful.

Children discriminate often by intuition, and reach the moral result without the reason, as surely as a ripper wisdom by a

more exact analysis. Whispering may be a breach of propriety; any inadvertent act an offense against the decorum of the time and place, and may merit reproof. But an over statement of the offense, because we are talking to children, and for their good,—putting whispering in the same category with lying or stealing under the name of wickedness, is uncandid. Moreover, we thus betray a lack of discrimination that the child at once detects. Whispering is not a sin per se. Lying is. If, from want of judgment, we confound these moral distinctions, we have ourselves committed the former offense by whispering what we ought not. If, from lack of candor, we do the same, the latter and graver offense will lie at our door. Be candid with children.

HYMN.

THE following hymn, the authorship of which is attributed to A. L. Hillhouse, we take from the *Salem Mercury*. As printed in that paper, it contained seven stanzas, but the first or opening stanza seems to be little more than a doctrinal preface which is not so much to our taste as the main part of the hymn. We omit the preface, and supply a title, commending the hymn to our readers as follows :

“MY PEACE I GIVE UNTO YOU.”

- “THE Savior smiles ! upon my soul
New tides of hope tumultuous roll;
His voice proclaims my pardon found,
Seraphic transport wings the sound.
- “Earth has a joy unknown in heaven,—
The new born peace of sin forgiven !
Tears of such pure and deep delight,
Ye angels, never dimmed your sight.
- “Ye saw of old on chaos rise
The beauteous pillars of the skies;
Ye know where morn exulting springs,
And evening folds her drooping wings.

"Bright heralds of the Eternal Will,
Abroad his errand ye fulfil;
Or throned in floods of beamy day,
Symphonious in his presence play.

"Loud is the song,—the heavenly plain
Is shaken with the choral strain,—
And dying echoes, floating far,
Draw music from each chiming star.

"But I amid your choirs shall shine,
And all your knowledge shall be mine :
Ye on your harps must lean to hear
A secret chord that mine will bear."

"FEED MY LAMBS." — It has been truly said that "he who has planted a tree has not lived in vain." If the planting of a tree, gives worth to life, how much greater blessing should be pronounced, for the act of teaching one little child to say "Our Father which art in Heaven." The tree will flourish for a century and adorn the earth with its beauty, then it must perish and be known no more. Not so the trust which that holy prayer inspires in the child's heart. It shall blossom by the river of life when all earthly beauty has decayed and far off in the bright Eternity, some angel will whisper the "well done," to the faithful who shall feed Christ's lambs.—E. M. B.

SIMPLICITY IN CHRIST.

THE apostle warns men against a departure from the "simplicity that is in Christ." This characteristic of the great Exemplar may be taken as a necessary condition of successful teaching. The communications of the teacher should be simple. Truth loses its charm in the obscurity of words, like the sun eclipsed. Principle triumphs by sending out its light into a clear medium.

Language can scarcely be more simple than that in which the author of Christianity and his followers, stated their doctrines. Science may be adopted as the pursuit of a few cultured minds; letters may become the privilege or pastime of educated circles; but, unlike these, the Gospel is the bequest of a common Parent to his children. Why then, should not its language be plain, its thought simple, its principles palpable to the common understanding? Certainly, this is what we might expect of a message to wayfaring men. Fathers do not counsel their children in an unknown language. Masters do not command their servants in a foreign tongue. And nothing can be more reasonable, perhaps more necessary, than that Christ should speak the language of his hearers. Moreover, what we are thus prepared to expect is what we find, as we take up the record. The peasant is addressed in his own terms; the husbandman finds his fields and flocks furnishing the symbol of thought upon the lips of the Great Teacher; and those forms of speech, which constitute the universal language of the fire-side, are most frequently used. Father, child, are the favorite synonyms of God, man; and, in the use of terms so familiar, those spiritual relationships are rendered in a language that is current wherever language is spoken, and will survive upon the lips of the generations when the pyramids shall have crumbled.

But mark what happens when we depart from the simplicity of these instructions. The religious world is mapped out into almost as many petty kingdoms as the political, presenting a commingled scene of jealousies, rivalries, sectarian dissensions and ill natured controversies. Systems have been devised, with mysteries that bewilder us, and with manifold perplexities that hinder our growth in grace much more than they serve to increase our faith. And this state of things must be attributed in a great measure, at least, to a departure from the simpler forms of truth as first rendered by the Christian teacher.

Consider an example or two, as illustrations of this statement. What is sin? Now, the Gospel is clear upon that point. Perhaps the most concise answer to be found anywhere is that

given by the apostle. "Sin is the transgression of the law." The great simplicity of the statement enables men to understand it. It does not tax the reason or faith of a child very severely; certainly, it does not provoke unbelief or denial. But, waive the Gospel and substitute some of our own definitions, and how soon we are lost. Sin is an infinite debt, contracted as involuntarily as hunger or thirst. Sin is the natural state of man, in which the soul, through all the functions of will and affection, brings forth corruption. Commentators expound these propositions; the pulpit affirms them; but who understands them? Councils sit in judgment upon them, and render learned decisions, but still the matter is undecided. The people are forever learning upon the subject of this infinite indebtedness, but never able to come to a knowledge thereof. The best authorities disagree; and reason, as though prosecuting one of those interminable chancery suits, in which "man never is, but always to be blessed," files exceptions and carries the question up for further trial. Thus what is certainly very simple and easy of comprehension when taken from the record of the apostle, defies all attempts at explanation when wrought into the theories of men.

Again, while sin is regarded as "the transgression of the law," it is only needful that man should repent and turn unto God to find reconciliation. But when sin has been transformed into an infinite debt, a corresponding change in the doctrine of the Atonement becomes necessary. "There is one God, and one Mediator between God and man, the man Christ Jesus," no longer answers our purpose. True it would be difficult to conceive how language could be more simple and exact than this. But what does it avail? We have an infinite debt at one end of the redeeming lever, and must have a corresponding power at the other end, or else our system will be good for nothing. The "Mediator between God and men" is not infinite. No being or power less than God is infinite. Therefore, Christ was God; otherwise we have no atonement. That is to say, by the simplest principle of mechanics, our weight and power will

be disproportionate ; and our system will not ensure the salvation of man on any other condition than that of an infinite sacrifice to offset the infinite debt.

Here then is the doctrine of the trinity, which, certainly, is not easily explained to the satisfaction of men. Many books, and frequent affirmations do not make it clear. Men of good judgment and excellent attainments, so far as sound learning may go, persist in denouncing it as foolishness. And, so far as we can judge, the light of Christian piety fails to penetrate the difficulty, since the friends and advocates of the doctrine can only write 'mystery' over the temple-door which they have no key to unlock.

But we will not multiply examples, nor pursue the subject further. We believe it will be found on examination that many of the perplexities into which the Christian world has fallen should be attributed to the cause we have suggested. We, also believe that much that passes with men as mysterious, or otherwise incomprehensible, would find a ready solution by a return to the plain statements and ingenuous teachings of the Gospel. Let the Christian teacher follow the example of "simplicity that is in Christ."

HOW THE BOY'S HEART WAS WON.

IN every parish there is a class of persons, variable as to number according to circumstances, who are not the most constant attendants nor the most attentive listeners at church. Yet it is this class, to whom the ministrations of the Sabbath are often least welcome, that the pastor, if he be a true shepherd and not "an hireling," is especially desirous to reach and win. In many of our Sunday schools the same class may be found, while, at the same time, their attendance upon the regular exercises of the school, is secured rather by the constraint of external influences than by the voluntary choice of the pupil.

Perhaps the settled minister has few more difficult questions

to answer than the one which he is ever proposing to himself : "What can I do for these boys?" or, if you please, "these youth," who are casting off the teachable habits of children long before they are wonted to the more kindly and tractable ways of men. "How can I benefit them?" The Sunday school has not a more knotty problem to solve at the present time than the one that may be stated thus : Given the average character of youth, ranging in age from twelve to twenty years, too old for the catechism but too young for the sermon, too well grown in stature for the school but still somewhat below the doctrinal standard of the church, — Required the proper place and successful treatment of this company of youth.

This problem appears to have been solved some years since by one Dr. Arnold, in the example of "Tom Brown at Rugby." We commend the solution to our readers, only regretting that more of us have not the doctor's skill in the treatment of the same question.

"What was it that moved and held us, the rest of the three hundred reckless, childish boys, who feared the doctor with all our hearts, and very little beside in heaven or earth; who thought more of our sets in the school, than of the church of Christ, and put the traditions of Rugby and the public opinion of boys in our daily life above the laws of God? We could n't enter into half we heard, we had n't the knowledge of our own hearts or the knowledge of one another, and little enough of the faith, hope, and love needed to that end. But we listened as all boys in their better moods will listen, . . . to a man whom we felt to be, with all his heart and soul and strength, striving against whatever was mean and unmanly and unrighteous in our little world. It was not the cold, clear voice of one giving advice and warning from serene heights to those who were struggling and sinning below, but the warm, living voice of one who was fighting for us and by our sides, and calling on us to help him and ourselves and one another. And so, wearily and little by little, but surely and steadily on the whole, was brought home to the young boy, for the first time, the meaning of his

life; that it was no fool's or sluggard's paradise into which he had wandered by chance, but a battle-field ordained from of old, where there are no spectators, but the youngest must take his side, and the stakes are life and death. And he who roused this consciousness in them showed them, at the same time, by every word he spoke in the pulpit, and by his whole daily life, how that battle was to be fought, and stood there before them, their fellow-soldier and the captain of their bands. The true sort of a captain too for a boy's army, one who had no misgivings and gave no uncertain word of command, and let who would yield or make truce, would fight the fight out. . . . It was this thoroughness and undaunted courage which more than anything else won his way to the hearts of the great mass of those on whom he left his mark."

AM I FAITHFUL?

WE are teachers. Ours is an important trust. What more responsible post could we hold? To nurture the young mind and lead the steps of youth in wisdom's ways of pleasantness; to tone the thoughts and temper the affections of childhood as as they go forth on their deathless mission; to sit at the fountain, out of which are the issues of immortal being that we may heal the bitter waters, and make the cup of life sweet to the lips of manhood; to be co-workers with the good in the vineyard whose husbandman is God, and whose fruits are a race redeemed. This is our privilege as well as our trust. Are we faithful?

Reader, you are one of that band whose members are honored with more than Moses' seat,—a teacher in the Sunday school. Are you faithful to your pupils? Have you given them the time and attention, that so great a trust as their personal welfare demands? or has the hour sometimes been selfishly taken on one pretext or another for your own comfort?

The precious moments that might have counted more in their behalf, than were you to render them back, one by one, in crowns of silver or medals of gold, have they been wisely improved? Did your pupils, disappointed, and almost sad over your absence, listen to a stranger last Sabbath? What detained you? Was it sickness? Was it death in the circle of your household? Was it want of suitable food and raiment? O no; it was a lack of interest. It was a stronger regard for your own pleasure during a single hour, than for the welfare of these children for a lifetime. Perhaps this selfishness is becoming a habit, and taking deeper root with every new transgression. Are you faithful?

A few years more and these dear children will be men and women. Should some of them come to dishonor, how sad will be the reflections of the unfaithful steward. My word or my example might have saved them. Timely warnings and a more friendly sympathy might have put away this cup of sorrow. Through my neglect has the flame been quenched upon the altar of so much hope and promise, and now darkness reigns in the sanctuary of the deathless spirit.

Are we faithful to ourselves? How stands the account with our own hearts? Does experience profit us? Are we growing wiser and better, and becoming more efficient workmen in the vineyard of life? Perhaps these days that fly swifter than a weaver's shuttle are leaving no well wrought fabric behind them. The hand on the dial of time moves forward; but possibly time brings small accessions of virtue, adds little to the strength of youth or the support of age, and sets no fadeless trophy in the crown of manhood. The grass that withereth, and the flower that fadeth may too truly represent the aimless wasting away of our years. Have we evidence to the contrary? Every rising sun renews the invitation to go up higher in the temple of life; and every year is but the book in which the record of our progress or decline is kept. As the balance is struck, day by day, how stands the account? are we adding to our substance or wasting it? Remember that not only is youth

given us in charge, but the world is sensitive to our touch, and vibrates under every good or evil deed, as the pebble displaces the ocean. Let us be faithful.

“THE NOBLE ARMY OF MARTYRS.”

“As the days of human life roll by, as the child grows to manhood, and the man declines to age, the thoughtful and observing mind is amazed and pained at the meanness of the aims, and the littleness of the deeds accomplished. The promise of the child is beautiful as the blush of the opening rose, but tears and frowns and fits of anger do not cease their sway with the coming on of maturer years, but reign on, strengthened and sustained by envies, enmities, and an unholy ambition.

Then come the cares of this world, and sorrows grievous to be borne, all the time the heart grows hard and the hands weak, and the lethargy of selfishness settles down on the muscle and sinews of the soul. Glorious is he who breaks this ever deepening stupor and works some noble deed. And what shall be said of him who, having brought into subjection all his internal enemies, presses on through a world of opposition, and, undaunted by long suffering and agony, yields up his life at last for some great end? Such do not live in vain, but they are few. The snow-white drops of spray rise for a moment on the crest of the ocean wave, and sink back into the dark wilderness of waters beneath. Thus rises the radiance of nobler lives into the light, but scarcely do we turn to gaze upon it, ere the wave falls, and the white drops sink into the great ocean of life, and we forget them. Rage on, wild ocean! thy great waves cannot hide the pure drops mingled there; there is One who will bring them forth as pearls. There are some who have left name, and fame, and houses, and land, and friends for Christ's sake, and some who for love of truth have died at the torture, and who amid pain and agony have smiled to think of heaven. But behind

this glorious galaxy, we see through the gathering dimness of ages, a quiet band with meek and patient mien. There is no halo round their brows, their countenances are veiled in eternity, and the memory of their names is not with us. These are they who have *lived* for truth! Self-denial and resignation blossomed in their lives, and shed their modest fragrance over them. The sun looked down upon them. They were loving and forgiving, and doing good, and the stars saw that ere they slept, they prayed. Here stands the toiling child of poverty, the patient sufferer, the loving child, the angel mother. The eye of the world notes not their deeds, but ministering spirits fold their pinions at the side of such and gaze in reverence. Duty calls on some to clothe themselves in armor. It bids them be wary, be brave, be strong. It says to them: 'For the myriads of foes that battle thee, stop not; for these clouds that overhang thee, stop not; for the towering mountains, stop not. Shrink not at famine, pestilence, rapine and war.' And to another it says: 'That little wish subdue, that craving refuse to gratify; that hour devoted to pleasure give to some act of charity; take thy hoarded treasure and give it to one whose need is greater than thine.' Many are those who live and die in the performance of these little acts of duty, in the satisfying of numberless little demands which tell upon the strength and patience of the soul as a few great exertions never would.

'And so they pass away to their long rest;
Each fills a station, suffers care and pain,
Feels joy and sorrow, with dear friends is blessed,
Is dust again.'

These have not the meed of fame. They are fireside martyrs! — martyrs whom time knows not. The dull ear of glory cannot hear the 'fine and unheard melody unto which they have tempered and subdued their souls,' but its sweetness and beauty are echoed on the harps of the immortals."—*Selection*.

THE TEACHER'S CALLING. — There is no office higher than

that of a teacher of youth; for there is nothing on earth so precious as the mind, soul, character, of the child. No office should be regarded with greater respect. The first minds in the community should be encouraged to assume it. Parents should do all but impoverish themselves, to induce such to become the guardians and guides of their children. To this good all their show and luxury should be sacrificed. Here they should be lavish, whilst they straiten themselves in everything else. They should wear the cheapest clothes, live on the plainest food, if they can in no other way secure to their families the best instruction. They should have no desire to accumulate property for their children, provided they can place them under influences which will awaken their faculties, inspire them with pure and high principles and fit them to bear a manly, useful, and honorable part in the world. No language can express the cruelty or folly of that economy, which, to leave a fortune to a child, starves his intellect, or impoverishes his heart.

Channing.

A LESSON FROM A PLANT.

IN the early spring-time a friend gave me a flourishing *Verbena*. For her sake, and for its own, I nourished it with care. In June it budded, and I promised myself a joy in its beautiful scarlet blossoms; but, like too many earthly hopes this was doomed to disappointment. Just when the bright petals were beginning to appear, some rude hand severed the stem, and the buds withered in the hot June sun. In July my plant budded again, and again I hoped for blossoms; but as before the buds and my hopes withered together. August, September and October the same process of budding and blighting; hoping, and being disappointed was repeated. Then I said to myself there will never be blossoms on the plant, I will hope no longer. My neighbors, who have not been as diligent as I, have had blossoms during the whole summer, while I have had nothing to reward my toil.

One November morning, a faithful Sunday school teacher called upon me to speak of the discouragements which had led her to think of giving up her class in our Sunday school. The reasons which she gave were the customary ones which have led many a teacher to the same conclusion. The children of her class were indifferent to their lessons—they were restless and troublesome—she had done her best, but did not see that the class improved any under her care. At last having decided that her labor was in vain, she had resolved to resign her charge. As we talked on this subject, and my own heart sought for light under the shadow which had often oppressed it, I glanced from the window, and there to my surprise, amid the frost of the November morning, stood my poor verbena which had been so long bereft of its beauty, covered with luxuriant blossoms.

Take courage faint heart, I said, weary toiler take courage. Learn the lesson of the plant, and toil on. By and by the summer of this restless child life will be over, and in the chill November morning of maturer years, dire temptations will beset the feet which are now treading roseate pathways. Other plants will perish 'mid the frosts of sin; but then, mayhap the children who have been fed with the "true bread of heaven" will abide the storm, and exhibit the strength, which through long years of seeming indifference they have been gathering.

E. M. B.

WHAT considerate man can enter a school and not reflect, with awe, that it is a seminary where immortal minds are training for eternity? What parent but is, at times, weighed down with the thought that there must be laid the foundations of a building which will stand when not merely temple and palace, but the perpetual hills, and the adamantine rocks on which they rest have melted away!—that a light may there be kindled, which will shine, not merely when every artificial beam is extinguished, but when the affrighted sun has fled away from the heavens! — *Everett*.

THE SUNDAY SCHOOL TEACHER.—The office of the Sunday School Teacher is a kind of delegated pastorate. He deals with the undergraduates of religion, he takes the spiritual meat which is served to the people generally, and, so to say, cuts it up for the little ones. The great thing to be taught is Christianity; not in the artificial shapes that abound on every hand, but just as we find it in the simple text of Scripture. And when I say Christianity, I mean, of course, among other things, moral duties. These are a part, a vital and integral part, of what the New Testament contains. It is just as much a part of Christianity that the children should learn to love one another, that they should be peace-makers, forgiving, honest, truthful, as obedience to any precept that can be found in the same grand system. Nor do I mean by the term Christianity to shut out all reference to a consideration of the wide field of illustration to be found in nature. He has the highest authority for availing himself of resources of that sort in the example of Christ himself, who walked with his disciples through the corn-fields and led them by the margin of the waters. Nay, Christianity cannot be perfectly taught, I think, except by the aids derived from the phenomena of nature. One who never saw or heard of the grass of the field, of the vine or of the mustard-tree, could never explain intelligibly Christ's doctrine of God's providence, the Holy Spirit, or the kingdom of heaven.—*S. Judd.*

THE CONFERENCE MEETING FOR FEBRUARY.

THE Monthly Conference Meeting of the Union was holden in the Hanover Street Church, Sunday evening, Feb. 16th. In stating the topic selected for consideration—"The importance of self-culture for Sabbath school teachers,"—the President said, that though general in its terms, the question proposed, was intended to refer more especially to that kind of culture which was directly connected with their duties as teachers; and it was to be hoped that by the evening's discussion, their thoughts might be so directed and their interest so aroused, as to make them better fitted for their work.

The first speaker was Rev. T. H. SILLOWAY, of Boston. After a few words of welcome in behalf of the Hanover street school, to the friends from other schools, he spoke of the importance of a thorough consideration of the subject proposed, and of the proof furnished of its truth in the lives of the old pastors of the Society with which they met to-night. There seemed to be a special propriety in considering such a subject in a place so associated with the experiences and lives of men, who by their own culture made for themselves a name and a power, which we this day acknowledge and feel. Rev. JOHN MURRAY and Rev. S. STREETER were men who without many advantages, improved themselves by judicious culture and thus were noble examples for us to follow.

The next speaker was Rev. A. A. MINER, of Boston, who referred to the general nature of the subject. It involved the whole subject of Christian discipleship, the whole duty of life, that of self-development. Even if referred specially to Sabbath school teachers and Sabbath school labor, it had still a wide range — for culture in any department was of service in every other. The clergyman would be the better clergyman if a student of law or medicine — and the teacher would succeed best who had the most generous culture. Our influence for good was in a measure limited by our acquirements and we can not teach what we do not ourselves know and feel.

BRO. T. A. GODDARD spoke of the great need of earnest endeavor and devoted effort in the Sabbath school work.

BRO. E. WISE, of Roxbury, followed with some excellent remarks respecting the necessity of moral attainments for teachers; their influence for good was depending upon their own characters. They must be good in order to teach goodness; Christian, to lead children to love the precepts and abide by the requirements of Christianity. Moral attainments were desirable, generous culture serviceable, but no teacher need shrink from the work, whose impulses are right, whose intentions are earnest, whose soul is imbued with a love of truth and whose heart is devoted to the right.

BRO. S. P. RIDLER spoke briefly of the topic presented, and expressed his gratitude to the friends for visiting once more the North End church; he referred to the discouragements of the past year and gave a most satisfactory report of the attendance of the school under his charge.

BRO. JOHN D. W. JOY, of Boston, spoke in general terms of the claims of the public conference meetings of the Union. A constant attendant, he had been benefited by them. Encouraging words had been often uttered, and Christian thoughts expressed which could but improve and elevate. Referring to the manner of conducting conferences, he expressed a preference for the old plan of open conference without any topic or question.

OUTLINE HISTORY OF THE ORCHARD STREET UNIVERSALIST SUNDAY SCHOOL, NEW YORK.

THERE is perhaps no institution connected with our denominational organization, which has accomplished more good, or been more influential in the dissemination of our peculiar views of Christianity, than the Sunday school attached to the Second Universalist Society of the city of New York, or, as it is more frequently denominated, the old Orchard street Sunday school. A large proportion of the active Universalism, that exists at the present time in that city, is the legitimate and natural outgrowth of the religious instruction, that has, for so many years, uninterruptedly issued from this great seminary of divine truth. Nor is its influence bounded by the narrow limits we have thus prescribed. Her sons and daughters may be found in every portion of our beloved country, and scattered throughout the States, are many who look back with joyful emotions upon the happy hours passed within her hallowed walls. Under such circumstances, I have been induced to prepare the following compendium.

The Orchard street school was organized on the thirty-first day of May, 1835. It opened its first session with fifty scholars, under the direction of eight teachers. Mr. Giles R. Crary (now connected with the Bleeker street society) was the first superintendent, and Miss Harriet Bunker, the first female assistant. Being called away to another field of labor, Mr. Crary was shortly afterward succeeded by Mr. Jas. S. Greig, now deceased. He was in a short time succeeded by Mr. A. C. Barmore, who, after a brief period, resigned in favor of Mr. George W. Platt, at present connected with the Sunday school attached to Dr. Chapin's society, in the capacity of Bible class teacher. His successor was Mr. William A. Conant, now superintendent of the Sunday school at Huntington, L. I. He, in a short time, gave way to Mr. Greig, who was again elevated to the superintendency, and in 1840, Mr. Platt was a second time chosen to fill the office. In the mean time, Miss Bunker

had resigned her position in favor of Miss Sarah Fisk, now Mrs. Gardiner, residing at Greenpoint, L. I., who was soon after succeeded by Miss Sarah Jane McMahon, now Mrs. William R. Slocum, of Williamsburgh, L. I. The primitive officers of this school were undoubtedly firm believers in the doctrine of rotation in office, for during the brief period of five years, you will observe, it was presided over by no less than *seven* superintendents, and *three* female assistants. During this time, however, the school steadily increased in numbers and strength, the average attendance of scholars in 1840 being one hundred, and the teachers, nineteen. On the first Sunday in June of this year, Mr. (now Rev. G. L. Demarest, of Cincinnati,) entered the school in the capacity of teacher of the Bible class, and in October of the same year was elected to the superintendency. In the meantime Miss McMahon had resigned her charge and was succeeded by Miss Hannah Haseltine, now residing at Haverhill, Mass. During the administration of this gentleman and lady the school held two sessions on each Sunday, one in the morning at nine o'clock, and the other at two in the afternoon, and attained a high degree of prosperity and usefulness. Mr. Demarest retained his position until the year 1844, when, having changed his residence to Williamsburgh, the teachers were very reluctantly obliged to accept his resignation. He was greatly beloved by both children and teachers, and carried away with him a substantial memento of their esteem and regard. Mr. (now Rev. Moses Goodrich of Bianca, Minn.,) was his successor. In consequence of removal from the city, he resigned his position in 1847, and Mr. Davis Collamore (at present connected with Dr. Chapin's society) was elected to take his place. About this time Miss Haseltine retired from her position, and the mantle which she had so successfully worn fell upon the shoulders of Miss Eliza Trask, now Mrs. Porter, residing at Williamsburgh. Under the supervision of Mr. Collamore the school probably attained its acme of prosperity and advancement, the total number of scholars on register being two hundred and nine, with an average attendance of

about two hundred, and the whole number of teachers being forty-two, with the large average attendance of thirty-three. In the spring of 1848, Miss Trask, in consequence of removal from the city, relinquished her charge, and an election for a successor resulted in the appointment of Mrs. Jane M. Fordham, now Mrs. John Marrener, and still an active member of the Second society. About this time also, a Mr. Fletcher, a zealous advocate of Universalism, and a warm friend of the Sunday school cause, at his decease, bequeathed to the school the sum of one hundred dollars, which has been placed in the hands of a responsible trustee, who has deposited it in a savings bank in that city, the accrued interest on which amounts at the present time to no inconsiderable sum. In January, 1850, Mr. Collamore having declined a reëlection, the choice of the teachers fell upon Mr. Francis Gahagan, recently deceased. This gentleman also being unwilling to accept the trust, Mr. Collamore was finally induced to fill the place, until it could be permanently supplied. At a meeting of the teachers held on the 12th of March, a majority of their suffrages were cast for Mr. Thomas S. Weeks, who accepted the charge, and entered upon his duties on the first Sunday in April. An occupant having now been obtained for the post, Mr. Collamore dissolved his connection with the school, bearing with him the best wishes and the kind regard of the school. Mr. Weeks held the office only two months, and on the 15th May, Mr. Edwin Chapin was chosen to fill the vacant seat. Mr. Chapin was a man of delicate constitution, and in consequence of feeble health, not being able to discharge the duties devolving upon him, in October, Mr. F. W. Waller was elected to take his place, until his health should be sufficiently restored to enable him to resume it. Mr. Chapin remained with the school in the capacity of teacher until his removal to Jersey City, where he deceased during the past year. Mr. Waller officiated as superintendent until April, 1852, when he resigned, in consequence of contemplated removal from the city. On the 24th May, Mr. James Merrick, who had faithfully served the school in various capacities for several years,

was elevated to the office of superintendent. He performed his duties in so commendable a manner, that he was reëlected in January, 1853. Unfortunately, Mr. Merrick resided at so great a distance from the school, that he was unable to attend to its interests in a manner satisfactory to himself. He consequently resigned his office in the following autumn and Mr. D. R. Playfoot, his assistant, supplied the desk during the remainder of the year. At the annual meeting of the teachers held January 18th, 1854, the association extended a cordial invitation to Mr. W. A. Conant, who had faithfully labored with them in that and other capacities in the early days of the school, to again become its presiding officer. Mr. Conant, in opposition to his personal feelings, was forced to decline the urgent appeal, stating as a reason for so doing, that the interests of his family demanded his absence from the city during a large portion of the year. Mr. James Brakey, now residing at Pittsfield, Mass., the assistant superintendent, then assumed the supervision of the school, which, at that time, passed through one of the darkest epochs in its history. The number of scholars was very much reduced. the corps of teachers had dwindled down to a mere handful. The society seemed to have lost all interest in its affairs, and the prospect for the future were indeed gloomy and discouraging. At this critical juncture, Mr. James Cushing, Jr., who had been brought up from early childhood under its benign influence, actuated by a sincere love for the Sunday school cause, and a strong attachment for the institution that had done so much for him in former years, entered the school and offered his services as teacher. Being a young man, full of zeal, and possessing remarkable executive ability, all eyes were turned upon him, as the one best qualified to redeem the school from its depressed condition, and restore to it its former exalted and enviable reputation. The superintendent himself, joining in this general feeling, resigned his office on the 24th September of the same year, 1854. The association passed a series of resolutions highly complimentary to him on his retiring from the position. Mr. Cushing was unanimously chosen to the vacant chair, and

on the 9th January, 1855, unanimously reëlected to the post. On the 11th September following, Mrs. Fordham, who had ably and efficiently served in the capacity of female assistant for a period of ten years, tendered her resignation, which was accepted, and Miss Hannah A. Colby, who had been a zealous, industrious and faithful teacher for many years, was chosen to take her place. Miss Colby having expressed an unwillingness to assume the charge in consequence of feeble health, and the teachers finding it impossible to prevail upon her to accept the honor, cast their ballots a second time, which resulted in the choice of another well tried, and devoted female, Miss Sarah Woodruff. This lady accepted the post, the duties of which she still very ably and efficiently performs. During the administration of Mr. Cushing, which extended over a space of five years, the school was restored to its former glory and strength. He was highly esteemed by both teachers and children, and, at the annual meeting, held on the 9th January, 1859, Mr. Cushing was for the sixth time elected superintendent, but, to the great regret and disappointment of all, he positively declined to serve again in that capacity, and expressed a wish to withdraw himself entirely from the school. He furnished abundant and satisfactory reasons for this step on his part, in a farewell address, which he delivered before the association at its next meeting, and which was subsequently officially published in the "Christian Ambassador." The teachers, seeing it was impossible to alter his determination, were reluctantly obliged to accede to his wishes, and appoint a successor. Their choice fell upon the writer, into whose hands the school passed on the 27th January, 1859. In the November following, the society removed from its location in Orchard street, where for thirty years it had accomplished so much good, and exerted so powerful an influence, to the hall of the Historical society, at the corner of Second avenue and Eleventh street, where the sessions of the school are now regularly held. In accordance with his expressed wish, Mr. Cushing dissolved his connection with the school in January, 1859, and was subsequently elected

an honorary member of the association. Finding it impossible to remain long away from his old field of labor, he again entered the school in February, 1861, and took charge of the Bible class, which, under his attentive supervision, has attained a high degree of usefulness and advancement.

Of the condition of the school during the three years that it was under my own supervision, it would be manifestly improper for me to speak. As its faithful historian, however, it is my duty to state, that on my retiring from the position on the first of January, 1862, I had the honor to receive from the teachers a series of highly complimentary resolutions expressive of their feelings upon the subject, which, although conferring upon me much more praise than justly belongs to me, yet coming as they do from a source where we have a right to expect sincerity, at least, are indicative in some degree of the manner in which I endeavored to perform the duties then devolving upon me. The school is now under the charge of Mr. Cushing, who was again elevated to the superintendency at the last annual meeting and under his skillful leadership aided by a noble band of faithful, devoted, conscientious, Christian teachers, there is every reason to believe that the same unrivalled success, which it has achieved in the past, will preëminently attend it in the future, and that it will still be for ages to come a perennial fountain of living water, whereof the thirsty and famishing sons and daughters of men may freely and graciously partake, "without money and without price."—B. S. R.

WHAT IS THERE IN THE BIBLE?

WHEN you have talked a little with the superintendent, and counted the number of classes, and looked a minute at the demure faces of the girls and the mischievous eyes of the boys, you naturally take a seat, in a strange Sunday school, with the Bible class; and listen to learn something new from the inexhaustible fountain. These young people, too, who sit near you,

with open Bibles and fixed attention, have come to learn what kind of book God has written for them, and what it has to teach. They have not come to study particularly Jewish Antiquities and geography, much less to hear second-hand comments on mispronounced Greek; but they feel that the word of God has lessons and commands for them, in common with all men, which it will profit and improve them to hear carefully and methodically unfolded. Above all, they have come to learn the true method and spirit in which they ought to read the holy book.

Obviously these are questions of the most serious importance, not only to the pupils and teachers of Bible-classes, but to all who are wise enough to go to the word of God for counsel.

But what do you hear in this Bible-class. Hoping the teacher is wise enough to shun the cheap vanity of "showing off" before a stranger, let us see how a passage is disposed of. Perhaps the class has just reached Matt. v. 21-2. It does not matter greatly whether the pupils have prepared themselves to answer questions; or whether they do as Bible-classes are so fond of doing, and force the teacher to expound himself. In either case it will be very likely to come out that Christ is comparing the new dispensation with the old—that Paul said "be ye angry and sin not"—that *Raca* means a blockhead—that the Judgment had maybe seven, maybe twenty-three members, tried less offenses, and inflicted simple death; while the Council was the highest tribunal, and added, in its sentence, torture to death. But especially will it appear that hell-fire does *not* mean endless misery, but on the contrary was located near Jerusalem, dated back to Moloch, disposed of the refuse of Jerusalem, and often served as a figure of great suffering. This being sufficient pabulum for the lambs of Christ, the lesson is ended for the day, and after congratulating the teacher on his full and intelligent class, and thanking him for your enlightenment, you quietly go out.

Now just see what runs in your head. Something like this: "Gospel much more stringent than law—expressions of course figurative. Strange its so wicked to call a man a blockhead—

know a good many, but suppose I musn't say so. Singular laws of the Jews. Wonder how many the Judgment *did* consist of. Why wasn't *all* the Council chamber in the Temple? Singular sentences—as lief be stoned as strangled. Strange the Jews could'nt find some better way to dispose of garbage. Must have smelled so! Moloch—Josiah—strange people the Jews—like to go to Jerusalem. I'm perfectly sure there is no orthodox hell, and the translators ought to have known better than to translate a proper name. Hell-fire doesn't mean *hell*." All accompanied, especially in our fighting days by a strong inclination to shake your fist in the first orthodox face you meet, and repeat the name of Ben-hinnom.

All these things are matters of importance, and they are well established truths; nay, they are part of the proper studies of the Bible-class. But do you really think it is really worth while to go fifty-two times a year to hear scraps of Paige diluted, when you can so easily enjoy his labors at home? And more than this, far more, do you think this is explaining the Bible? When you have gone over the gospels, why not take Josephus in the same style? There would be room for the same explanations, and perhaps the Bible might gain new dignity in your eyes when you found, at last, a real use for it, in expounding that interesting historian. If this book were labeled, as his is, the antiquities of the Jews, you might rest satisfied in learning these things from it; although it must be owned the volume would lack order and completeness. But when you find it called the word of God, the two covenants of God with man, and especially good tidings, it would seem self-evident that grand revelations and wise counsels, strong exhortations and tender comfort should form the more important part.

An intelligent pupil once asked me, "If the Bible needs so much explanation, what are plain folks to do?" And she was right. What *are* they to do? If a teacher who has spent time and labor on a chapter, finds the most important results he can present his class, to be certain additional facts and speculations, gathered it may be, out of a dozen books, by an hour's study;

what then is the poor boy to do who has no books but his Bible, and only time to read a chapter which he may think over at his work. The plain fact is that this book is written for babes as well as the wise and prudent. If any man will make it his business to try hard questions, there is no place to find them suggested, like the word of God; but if a man is more nobly bent on cultivating a godly spirit in himself, and leading a Christlike life in the world then does this propounder of riddles to the learned, which like Jesus in the temple, astonishes and confounds the doctors with its questions and its answers, also like Jesus call little children to itself, and command the dead and buried "Lazarus, come forth!"

And the most learned must come back to this. When a man has explored the allusions of the sermon on the mount, when he has weighed verb and particle, collated texts, and waded through the commentators, — when he feels confused and wandering, and gropes for the thread to all these mazes, then let him put by everything but the blessed book — in whatever language — and read the words of Christ. As he passes the points that have cost him so much toil, he will find new freshness in the allusion, new force in the expression; whatever more he has learned about the circumstances of the lesson, will help enforce its precepts. But after all, he feels, these are the outside, the varnish, the carved and gilded frame. Christ in our day would not have used them, and would still be Christ. And so, when he has a little forgotten his learning, it comes to him that any man might understand Christ's meaning, except a little of the setting. Here are blessings for pure, upright, loving hearts. Here are new lessons of moral duty, new sanctions for the heavenly precepts. A reign is here inaugurated, no longer of penal statutes over men's hands, but of divine love and divine example over the meaning, the thoughts, the hearts of men. Here is prayer for infant lips, and forgiveness for hoary sinners. And here, above all, is the eternal picture, set in whatever frame, of God making his sun to rise on the evil and on the good, and sending his rain on the just and the unjust.

Surely *these* are the features of the Bible that best repay study and exposition. It is of prime importance that the Bible-student learn to recognize in these the value of the book, to fix on these his attention, and place the other things, however interesting and helpful in the inferior rank where they belong.

Let the teacher of the Bible-class, then, keep his pupils' attention to what is divine in the book; and treat human affairs, brought in as vehicle or illustration, with the passing attention they deserve. If any have time and tastes, no study can be more profitable than to expand these points; provided always that they be as they grow in progress, like the palm-tree, which, however high or thick its stem, bears its crown of beauty and its precious fruit, high over all. But with most readers, and especially in the short weekly hour of the Bible-class, it is impossible to dwell upon the less without in a large degree neglecting the greater. And the duty of the faithful teacher, accordingly, must certainly be to form in his pupils the habit of tracing the royal thread of divine meaning and instruction, through whatever he may read. If sometimes this disappear under a passage ill understood, by all means learn as soon as possible the explanation of what is obscure; but do not forget, meanwhile, that if the explanation be not at hand, it is but a momentary disappearance. Read on, and the unbroken thread comes out beyond, the blessed clue through all the labyrinth of existence, the things hidden from the wise and prudent and revealed unto babes.—D.

PRAY FOR ME.

DEAR teacher of the blessed word,
Whose fervor draws thee near the Lord;
When soaring in thine ecstasy
Nearest His throne; then pray for me.

Pale student, come with earnest look,
From poring o'er the Holy Book,

To reverently bend the knee
And praise thy Maker; pray for me.

Infant, late from the spirit land,
Just taught to raise thy dimpled hand,
And thy child soul in purity
To the All-Father; pray for me.

Christian, for whose departing breath
Bright angels wait, attending Death;
Ere to their world they welcome thee,
With thy last whisper, pray for me.

While struggling through this war of life,
I fear and tremble midst the strife;
My armor poor — too weak to flee —
Ye who have conquered, pray for me.

S. C. D.

FEED MY LAMBS!

THIS is that injunction of the beloved One, who had so great love for the children of his human flock, that he did not fail to give distinct and positive expression of that affection, whenever the opportunity presented itself. Whoever has read with care the narratives written by the Evangelists of the acts and teachings of the Master, must have noticed this prominent fact.

If the direction, or request, (in which ever light we may view the words — Feed my lambs,) was of force, or importance, so many centuries ago, when the dear Redeemer was talking with the living teacher, who should go forth from land to land, indoctrinating and instructing all who might come within the sphere of gospel influence, surely it can be no less important, after the lapse of these hundreds of years, to those who are engaged in the work of gospel instruction to-day. How many think you, not among the preachers of our time, but among the teachers in our Sunday schools, are there, who feel the force of these words? Who apply them to their own consciences as though they were addressed by the living Christ personally to themselves? *Feed my lambs!* Do they not come with the

accumulated force of ages, bearing the added reiterations of the millions who have wrought in the vineyard of the common Lord, during all that long period, to us of to-day?

Do any ask, "How are we who are the teachers of the young of our Sunday schools to feed the lambs?" The answer is ready, "With the truths of the gospel!" They are not intricate and difficult of explanation. They are simple and easy of comprehension. The teacher in our Sunday school is not placed in so uncomfortable a position, as a certain one I remember to have seen in my boyhood, who was sorely troubled because of the questionings of some of his pupils! He was asked, whether the words—occurring one Sunday in the lesson of the day—quoted from the New Testament, "Who will have all men to be saved and come to the knowledge of the truth," meant what they said? His answer was, of course they did. Immediately the pupil observed, "then nobody will be eternally lost!" This remark naturally led to an extended conversation, which grew more and more puzzling to the teacher; and called forth many expressions of sorrow and fear lest his pupil might be in great peril for permitting such questions to have place in his thoughts. And this also opened the way for other inquiries on other subjects which were involved in subsequent lessons, and which became a serious annoyance to the teacher, as they were so difficult to answer, in harmony with the theology that he believed the Bible really inculcated.

If our teachers would do their work aright, they will endeavor so to prepare themselves that they can answer understandingly the questions which may be asked in relation to the subject matter of each lesson, or the passages of scripture which the class may be examining. By so doing, they will certainly be heeding the spirit of the words,—Feed my lambs. It is not the older scholars who will ask the most difficult questions about the lessons. It is quite likely that some quiet "lamb of the flock," who may have thought about, as well as *studied* the lesson of the class, will make some inquiry which

shall give the teacher evidence of the kind of nourishment with which the spirit is most needing to be fed. The true teacher therefore will strive earnestly to give such nourishment to the hungering, and such instruction to the inquiring.

THE SUNDAY SCHOOL THE HARBINGER OF THE CHURCH.

THE Hebrew Prophet, in language of poetic beauty, predicted the coming of him who was the *forerunner* of the promised Messiah of his nation. He saw, in rapt vision, far on in the history of Israel, that it must needs be that one should come to make ready for the advent of the Shiloh; and therefore he exclaimed:—"A voice crieth: Prepare ye in the wilderness the way of Jehovah:

"Make straight in the desert a highway for our God!

Every valley shall be exalted,

And every mountain and hill be made low;

The crooked shall become straight,

And the rough places plain.

For the glory of Jehovah shall be revealed,

And all flesh shall see together,

That the mouth of Jehovah spake it."

Commentators are agreed, I believe, in ascribing this imagery of the evangelical Isaiah, to John the Baptist, as the herald foreshadowed. We know, indeed, that it was he, who came, in the process of time, and made ready for the preaching of that anointed teacher by whom the "glory of the Lord was revealed, and in whom God was well pleased."

It was manifestly necessary that the work of preparation should first be done, in order that the Gospel of the Redeemer should be received by the hearts of the people. And it was because of the faithfulness with which the Baptist wrought, that the people were so ready to receive the instructions of the great Teacher. If it was necessary so many centuries ago, that such a work should be done by John, on the minds of full grown men

and women, before they would be fitted to give heed to the words of that one "who spake as never man did;" is it not also needful that the *young in our midst*, should be rightly trained in the simplest elements of religious knowledge, that they may be prepared to receive the fuller developments of Christian doctrine?

The first work which must be done, in the Christian enterprise I conceive, is always a missionary work. The sincere milk of the word, must needs be administered, before the strong meat of profounder revelations can be borne or understood. The church has already come to see this. And now, for these many years the Sunday school, has been the special instrumentality in accomplishing this purpose. To-day, the Sunday school is the harbinger of the church. It prepares the way for its successful increase. It makes ready for its permanency. It makes straight and plain the way for its continued progress. It brings low the hills and mountains of perplexity and doubt in the youthful mind; and exalts the valley of hesitancy and dread, which might otherwise keep the simple-hearted from perceiving the beauty of religion. It cultivates the wilderness of unformed thought and opinion; and constructs a highway for the knowledge and worship of God in the soul, that otherwise might be a desert of error and unbelief. By means of its agency "the glory of the Lord is revealed" to our sons and daughters.

There is much I think in this idea of the missionary work of the Sunday school; that this institution is the harbinger of the church. Ministers, teachers, and the members of our churches, would do well to give this fact special consideration. I mean particularly those of our own communion. It has indeed, to a large extent impressed itself upon the attention of certain of the most devoted of the brethren of our faith, in different localities; and accordingly has induced a change in the order of the Sabbath worship. In several instances one of the customary services in the church is entirely dispensed with, that a larger portion of time may be devoted to the Sunday school. Instead

of allotting a brief season previous to the hour of morning or afternoon worship, or, at their close, where such services have been wont to be holden, either the morning or the afternoon of Sunday is given up wholly to the school. And, wherever the experiment has been made, we are told it has been eminently successful. Whether it may be for the best, to adopt such a course in other localities, can be determined, I suppose, only by making the trial of it.

Other denominations besides our own, have long since seen the great importance of the Sunday school, as an agency to the success of their efforts to build up and establish churches and societies in city and country; and more especially in the newly settled portions of the land. And for many years, certain of them have been accustomed to direct their energies, when setting on foot missionary enterprises, first of all, in behalf of the Sunday school. It has, in fact, been publicly affirmed by their agents, many times, on missionary and other occasions, that, without the assistance of the Sunday schools in numerous instances, the missionary could scarcely have obtained a hearing among the hardy and rough-garbed pioneers in the wildernesses and prairies of the West. They have declared that the tract distributor might go through a newly occupied district, scatter his printed leaves of warning and exhortation; that the missionary might go from dwelling to shanty and hut — all through the settlement, — and seek to arouse the people to the importance of giving attention to religious concerns, — striving to rally them to the log school-house or under the branches of some wide-spread tree, on a given Sabbath, for worship, and if perchance the day was pleasant, or the time seemed favorable for a tramp or a hunt, or for trapping, — and the missionary might wait in vain for a congregation to whom he could break the bread of life. These religionists have learned, that the true way to begin is, first, to get the attention of the children. And it is, I believe, invariably the case, that in all newly settled regions, you will find a very large percentage of children. It is, in many instances, because they have children growing up in

profusion in their houses, that the parents are induced to break up the time-honored attachments of their dwellings, and go forth into newer and more sparsely settled sections of the land, in order that they may establish permanent homes for their children, and do more for the benefit of their families than they could in any other way. And, if this be the fact, that it is for the sake of the children that they submit to the trials and hardships of pioneer life, we can readily understand how anything affecting the children will at once win their attention. Now then, when the agent of the Sunday school goes into one of these hamlets of pioneers, and calling at each dwelling talks with the children, and interests the youth, by distributing attractive cards and books, — proposing that they shall meet him on the following Sunday at a certain place, to hold a Sunday school when other cards and books will be given out to them, you will readily see, their attendance is secured; and then, when on their return they shall have told to the parents and others at home, of what has been done, or is proposed by the agent to be accomplished; as the parents are so interested in the welfare of their children, and whatever pleases them of course pleases the parents — they are induced to go up also to the school; and thereby a congregation is speedily gathered; and thus that little Sunday school has become the nucleus, around which, in due time, will be gathered a flourishing church, with all the appointments of a successful religious organization. And here again, you will perceive that the Sunday school, is indeed, the harbinger of the church. It is the truest missionary power of religion. Its sphere of operations in this respect, is not confined however to the new settlements of our land, by any means. It operates in a similar way, in the midst of large cities and in the older settled portions of the country.

If examples of this kind were needed as illustrations, I need point only to the single instance in the city of Brooklyn, New York, where a few friends of religion belonging to our faith, because of their deep interest in the Sunday school cause, conceived the idea of establishing such an institution in a section

of that growing city, a long ways off from the spot, where for years there had been in operation a school of our own denomination. At first the enterprise was regarded only as a branch of the old school. But before many months had gone by, it had grown so rapidly and had become so important, that the families who were become interested in it, felt moved to have a public service occasionally—at the Sunday school room. Soon arrangements were made for regular worship upon the Sabbath, and now for a long time they have enjoyed the ministrations of a settled pastor.

What has been done in that case, is but a sample of what may be done, in many other portions of any thickly settled region. Have the teachers belonging to our Sunday schools, — say in Boston or New York or Philadelphia — ever thought of what an immense field for successful culture, is ready for them to engage in? Suppose that the members of the teachers' association in these cities should devise a system of operations for the establishment of at least one new school in connection with each of the churches where there is already a successful Sunday school; by procuring a suitable room in a favorable locality, together with a sufficient quantity of the necessary service and other books, and how long would it be, think you, before these schools thus begun would be able to take care of themselves, and help to strengthen our churches, by making large additions to their numbers?

When these have awakened a preparatory interest by means of the Sunday schools, the way will be opened for the missionary society to come in, and give its helping hand, and complete the necessary measures, for establishing societies in connection with them.

With a population increasing as rapidly in numbers as is that of some of our cities, and their vicinities; it would seem as if there ought to be an increase of the number of our Sunday schools; (to say nothing of churches;) of, at least upon an average of one a year. Are there not in many such localities, enough friends of a liberal faith, who would assist an energetic

and systematic effort, in starting and supporting a Sunday school in their midst? We have not the means, do you reply, and it will require money to do this! Grant it; and yet I affirm that, if there be a determined will, there will be found a way! Every additional school will be a help to all the rest! It will infuse new life and zeal into the efforts made by the old established schools, as the teachers shall at each monthly meeting talk over their discouragements and successes in the home and the missionary work.

All that is required is systematic labor, earnest, determined effort (for there are children and youth enough in all directions, as you very well know, to furnish the material with which to work) and a Babel wilderness may be made to bud and blossom as the rose; glowing with the beauty and freshness of generous views of the good all-Father; and the dear Translated. So much, I have said with relation to the outside influence, that might be brought to bear upon the prosperity Sunday school teachers are seeking to obtain, as lovers of the truths of your religion, and of the "lambs of Jesus Christ." More might be said, whereby the missionary work of the Sunday school would be apparent; and the fact that this institution is the harbinger of the church, more clearly illustrated. To you, teachers, who are devoted to your loving toil in this department of the master's vineyard, I have thrown out these suggestions as hints for your consideration, believing that your monthly assemblages are not for mutual admiration only, but to devise the best measures to advance the interests of the Redeemer's kingdom, through the special channel of your department of religious effort.

And now a word or two, in regard to the special mission allotted you, in the most important branch of the church itself. I have already spoken of the wisdom of our brethren of other sections of the protestant army, in going to the fountain of power and influence, for the perennial springs that shall flow on to nourish and keep alive their different denominations. They know that there is not a little wisdom in the adage: "just as the twig is bent, the tree's inclined!" Impressions made in child-

hood, we all know, are most enduring. Prejudices fixed early in life, are exceedingly difficult to eradicate. Knowing this, the teachers of our Sunday schools should not only strive to make the "Children's Church," attractive and interesting; but they should endeavor to so imbue their pupils with the spirit of our holy faith, that it shall be to them of such great importance that they shall cling to it, and act for it wherever in other years, their lot in life may be cast. They should be taught to reverence it so deeply, that considerations of worldly policy, or a love of popularity, or a deference to social position, shall not prevent their open avowal of their preference for the forms of worship, and for the religious sentiments advocated, in the churches established by those who bear our name and defend the distinctive doctrines we advocate.

It is in the main, from the recruits that are collected in the classes of the Sunday schools, that the ranks of our societies are to be replenished and increased. Constantly, the hand of the destroyer, and the fluctuations in business affairs is depleting the number of regular worshippers in city and town; year by year, the youth grow up to young man and womanhood, and are needed to step in and fill the vacancies in the corps of teachers;—the occupants of the pews;—the active members of the society and the church;—and it is in great measure with those who are now performing the duties of teachers, to determine in what way they shall supply this need. Whether they shall go hence and be gathered into other folds; and assimilate with those who look upon the faith of their fathers and Sunday school teachers with disdain, and even loathing; or, whether they shall be coming in with all the freshness and vigor of young life, and activity, and zeal, swelling our ranks, infusing the juices of new growth and fruitage to the blooming boughs of the parent tree. Let our young people be transplanted to other fields, and permitted to take root there; and our orchards must quickly become moss-covered, and decay will mark them for ruin. Lop off our tender branches as they just come to the years of fruiting; and the tree is barren; yea, it must die.

Take away the Sunday school, or let its work, in some way not be done; and the machine stops. You may crowd on the fire of eloquence in the pulpit; you may make the church sparkle with the gems of rhetoric, and yet, if you have no fresh water poured into the boiler; if there are no young hearts there to be warmed into the vapor of energy, it will be of no avail.

Let every teacher, then, "magnify the office!" Let none prove unfaithful to the trust. The power is great which they possess. Their influence shall extend beyond the period of their earthly labors. It shall tell upon coming generations. There is no one but has some influence, for good or evil. Some have more than others. But it is doubtful whether any class of persons have larger opportunities for good, than the teachers of our Sunday schools. Let them, therefore, be improved, so that the true missionary work shall be accomplished, and the Sabbath school prove the real **HARBINGER OF THE CHURCH.**

WHAT AM I DOING?

A FEW Sundays since one of our clergymen within the limits of the Union, preached an excellent discourse on Christian character. In closing he entreated his hearers not to look *about* them for the application, not to seek in the conduct of *others* for the cause of such exhortation, but to turn their thoughts to themselves; to examine their own hearts and apply to their own lives, whatever of truth may have fallen from his lips. This thought is what we want to impress upon Sunday school teachers with reference to their special field of labor. Often at public Sunday school gatherings, we hear discussed the sins of parents and the troubles of homes. Words of condemnation of carelessness and indifference, or complaints of neglect or hostility fall upon our ears. The debate may take a wide range, but the burden of the cry is, that at the homes something is out of joint and that the great duty of the teacher is to consider how best to create an interest in the Sunday school among parents and how these homes may best be reformed. Such dis-

cussion may be well in its way, with sufficient basis of fact to warrant it, but even then a more fitting subject and a more profitable topic for teachers to consider, would be their own individual fidelity. The question for each one to ask is, "What am I, a Sunday school teacher doing?" "What am I accomplishing in my class—how am I influencing my pupils." It may be very true that his labors are greatly embarrassed, the influence of his efforts largely diminished by the lack of that sympathy and support which he may rightfully expect from parents;—he may, indeed, be able to trace with certainty this or that failure directly to its cause in the home, but after all this relieves him of none of the responsibility of his position. It is well for teachers to bear in mind, that one of the fundamental conditions of their labor lies just in this direction—Parents do not perfectly perform their duty—the religious and moral culture of the young is too much overlooked at home, and so the Sunday school works to counteract the evils thus originated. The teacher must start with the knowledge of this fact, and act accordingly. He must expect that all will not do as he desires. Some will lack in zeal, some will deride, some will oppose. He may regret that such people have no more light and contribute no more of sympathy or effort in the good cause, but he should not be disheartened, nor led into complaint or useless condemnation of others. His duty is with himself personal, present, immediate. If others are weak and useless, or blocks in the way—what is he? How potent for the right, what kind of a man—what kind of a Christian, what kind of a teacher. In Sunday school work the first need is self-consecration, and that this may be possible the teacher must be thoroughly in earnest, wholly aroused to the importance of his task, feeling that it is no mere amusement to be enjoyed on the Sabbath, but a sacred duty for the faithful performance of which he is alone responsible. Enlisted in a noble cause, he must be thoroughly in earnest, availing himself of all the light and all the power that has been given him, leaving no energy dormant nor wasting no opportunity.

He must ever keep in mind his personal responsibility and

feel that success or failure depend upon his own individual fidelity. If others fail around him, let him more closely study himself, and turn their misfortunes to his own advantage. If, at the homes of the pupils he is not supported, let him strive the more zealously in his own department of labor, so that his influence for good may be felt even by those who are not willing to acknowledge the wisdom of his labors. There is no better way for one to render himself faithful and zealous in any department of labor than by thorough self-examination, and if a Sunday school teacher will be frequent in rigid inspection of himself, if he faithfully analyzes his own deeds and thoughts, he need have no fear or trouble respecting the failures and faults of others. By that earnestness and faithfulness, that humility and love which such a course will inspire, he will be accomplishing much towards the enlightenment and improvement of the very homes that now trouble him. Let us then, teachers, each ask ourselves this personal question respecting our own fidelity — What am I doing? — and ask it so earnestly that as each succeeding week rolls by the answer may come from us better and better, more and more acceptable to ourselves and the good God who overlooks all our deeds and knows our inmost thoughts.—B. R.

SUNDAY SCHOOLS OF OLD.—There has been a wonderful change in the estimate in which these organizations are held to-day, when compared with a period of thirty or forty years ago. In this number of the *Teacher*, an historical sketch is given of the oldest Sunday school of our denomination in New York. Its origin was before the times of its historian; so that he has probably no knowledge of the stern contest which its early friends had to engage in, before it was fairly inaugurated. We had hoped for a line from Dr. Sawyer, to insert in this number, which might tell of its early struggles. He had to use much argument with the early friends of our faith in his parish, to obtain their consent that the institution might be started in their midst. Numerous objections, which many of our silver-crowned fathers and mothers in Israel, in Boston and other

places, could tell us of, were urged against their introduction and encouragement. But they were established. They have lived down all opposition; and now are felt to be the rear guard, and hope, of our Zion.

MONTHLY CONFERENCE MEETING.

THE March Conference was first appointed for the third Sunday, but from the extreme stormy weather on that day, it was deemed best to postpone the meeting till the fifth Sunday. On March 30th, according to postponement, the meeting was holden in the Chamber Street Church, Boston.

In opening the services the President stated that the gathering was under somewhat different auspices than usual. They met with a Society and School not connected with the Union. Gladly, however, had they thus come together, that by their presence they might manifest their interest in the movement here commenced, and that in this Church they might utter their words of encouragement and good cheer. It was the earnest prayer of every member of the Union, that the labors in this field might result in the establishment of a flourishing Society and school. The topic of the evening was "The Christian Church, its aim, its needs, its methods." The first speaker was HENRY B. METCALF, Esq., of Roxbury. The speaker said that he felt that his call to open the discussion was due especially to his peculiar connection with the school with which the Union met, and he would therefore in place of speaking directly on the subject announced, state briefly the condition of affairs in connection with the new movement in this place. The Society which had worshipped in the Church was organized about forty years ago, with Dr. Samuel Barrett as pastor. The Church was built soon after, and for a series of years the Society was strong and prosperous. Within the last ten years there had been, however, a change. Many of the old substantial members died; many moved away and ended thus their connection with it. The places thus vacated were not filled by new accessions, nor was there success in interesting younger and active people. Thus the Society lost in strength, till a few months since it was thought best to dispense with public worship and to sell the church. A few who were well acquainted with this part of the city thought it best to make an effort to secure a continuance of Protestant worship in this section, so the present movement was inaugurated. It was under the charge of the Executive Committee of the State Convention of Universalists. Every aid and facility had been offered by the members of the old Society. The church and vestry had been opened, the library and the organ, and school and church furniture all placed at their disposal. In answer to a question whether the movement would be successful, he would ask of those present,

Shall it succeed? The field was ready and all that was needed was judicious work. There was a Protestant population in the neighborhood much larger than when the Society was most prosperous, out of which could be built a good society. The attendance on the public services thus far had been much larger than was anticipated; the Sunday school numbered some eighty pupils and fifteen to eighteen teachers and officers, and was constantly increasing. Let it not be said that sympathy and encouragement were wanting. The speaker referred briefly to the Union, its work, and its system and meetings — feeling that the place of meeting rendered such an explanation desirable.

The next speaker was THOMAS A. GODDARD, Esq., of Boston. The aim of the Church should be the same to-day as in the day of its origin, the turning of man to Christ. If it had any other purpose now, it had fallen away from its true mission. This aim must be fully understood by the Church and by Christians engaged in any special department of work — especially by the Sunday school teachers. The great need of the Church was more efficient effort, more general labor in its behalf. The Catholic Church labors true to its convictions of duty. From early youth to old age, the Priest labors with his followers that they may be kept within the bounds of the Church, and comply with its requirements. Among Protestants there is not the same fidelity — hence though there may be in our midst a nominal increase of Protestant families, there is not a corresponding increase of active church workers. Men do not realize their responsibility to the church, they are not sufficiently willing to contribute of their means to the support of Christian institutions, and so societies, schools and churches are left to the care and support of the few. When death comes to a home, all alike seek the consolations of religion, the services of the Christian ministers, why, then, should not all do something in its aid and support.

Rev. A. A. MINER, of Boston, spoke next. The chief need of the church among Protestants was of faith. Not of simple nominal belief, but of that vital faith in divine power which results in active endeavor, — that faith which leads to earnest labor for the cause of Christ. In our business, in our trades or our professions, we believe that success is to be won only by persistent and patient struggling; in the Sunday school cause many enlist and work zealously applying to that field of labor the law they recognize in daily business life — and this is just what is wanted in the church, from pastor and from people. He spoke also of the methods of growth. The church should avail itself of every influence offered, and should leave untried no means for the religious instruction of the world. It must grow by taking to itself the life and energy of the world about it, adapting itself to the circumstances of its position and gaining strength wherever it could be found. This thought he illustrated at length by reference to the growth of the physical man.

CHRISTIANITY MIGHTIEST IN ITS APPLICATION TO CHILDREN.

IN all directions, we have indications, in our time, of a deeper sympathy with, and a truer interest in the nature and educational needs of children. It is being seen, in some good measure, that altogether the grandest phase of the gospel, is that which it presents in relation to this subject. The London Review, in a recent and truly able article, treating of this very topic, says, — “We cannot conceive a higher proof of the wisdom and thoughtfulness of an age, than any token which shows it to be specially capable of sympathy with childhood. A generation of men distinguished from its predecessors, by a keener insight into a child’s nature, a greater power of adopting itself to his wants, must necessarily be in a very hopeful state. It must have perception and taste and judgment. It cannot fail to be characterized by gentleness and unselfishness. The spirit of power, and of love, and of a sound mind must have aided its development, and a grand future must lie before it.” The fact thus stated has marvellous significance. What is thus affirmed of a generation, is equally true of a state, a community, a church. A profound understanding of Jesus in his reference to childhood, shows, that of all the operations, which the gospel assumes, that which it here takes, was in his estimate, wholly supreme.

We are always unable to give expression to the deep emotions awakened in our mind, when we contemplate the peculiar importance which the Holy Master attributed to the duty of giving attention to the claims and needs of children. It always seems to us, that there is nothing in which the wisdom, the wonderful insight, the superior penetration of Jesus in comprehending human nature, was so clearly displayed as in this. It was a wisdom surely above all the wisdom of the ages. The subject had not been understood before. It could not be understood then. Eighteen centuries have followed, in which there has been — aside from Jesus — little better apprehension of its

meaning. The full significance of this great truth, is just now, in some faint measure, dawning upon the christian intellect of the world. It is in truth a matter of such deep philosophic import as to be clearly within the reach only of minds of the most mature culture.

To understand this subject — the gospel in its application to childhood — in anything like the meaning, the height, and breadth, and depth of meaning, it had in Jesus' view of it, is possible only to men of the loftiest style of mind and character. Heretofore the world has had few men capable of it. It was necessary that Christianity should exert its educating, improving influences in the world, operating through generations of men, gradually lifting them to higher and higher conditions, until a time should come when, a nobler charity, a truer sympathy with Jesus, a deeper insight and a better apprehension of human nature, should fit them to comprehend the significance of this subject.

And now, we would say, we believe that time has in a measure arrived. We think it is no conceit in us of the present time, to express our conviction, that a better ability to understand this subject, exists than formerly. It is only within the present age, that the announcement has been distinctly made that *the real power of Christianity, is an educating power*. Formerly, the chief effort has been, not to *train up* men, to *educate* them into Christianity, but, to gain them by *the sudden power of transformation*. Now however, it is said, that the genuine force of the gospel, is a culturing force, — and as such is mightiest in the influence it exerts upon childhood. This is an announcement, we say, peculiarly of the present time. It is from this awakening in the church, to what constitutes its proper work, that we have the Sabbath school. For a number of years past, especially in our New England churches, this agency has been growing in importance. More and more attention has been directed to it, until it has come to be a matter of interest, with not a few of the best Christian men and women among us, to fit themselves by special qualification for labor in this depart-

ment. So urgent has been the demand for workmen, endowed with a high measure of wisdom and skill, in this particular sphere, that in multitudes of our churches, large numbers of our intelligent laymen have found here most ample scope for their labors. To distinguish one's self by usefulness in this labor, has become a worthy object of ambition. Sabbath school unions and associations are claiming a much larger amount of labor than any of the other organizations of the church. The rule now is—the general rule—that the church giving most attention to this department of labor is the most prosperous, enjoys the most interest among its membership, and shares the most steady and permanent growth.

If we are truly anxious then for the rebuilding of the church of Christ, this conviction should, more than any other, be deeply impressed on our minds—that this work of religiously educating our children, is our greatest work. As we are aiming to show, this is so regarded in the gospel. Jesus gave the work of attending to little children the most honorable place in his judgment, and did most emphatically declare that those who engage in this work are the most favored of God. “Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.” If attention to children be regarded with such honor in heaven, shall it not be regarded with equal favor in this world? Shall we not get nearer to God? Shall we not advance into the clearer light of his face, as we succeed in this blest employ? Does it not most surely bring heaven into our homes? As by Christian instruction and training, our children come to possess the virtues and graces—the purity and love—the rectitude and sweetness—the nobility and excellence of character, constituting true Christian manliness,—as this occurs, do there not come therewith the joys and blessings of heaven?

It is easily seen that there is nothing simply imaginary in the statement, that the highest and surest means of God's favor, of prosperity and happiness, is the right attention we give to the

children in our midst. It is not merely a fanciful and unimportant notion, but the statement of the soberest and most valuable of facts — the profoundest problem of human life. It rests on a fundamental law of nature. Said Luther, who touching this, as well as many other subjects, was of our time rather than his own. “The whole power of the Christian church lieth in the young, and if they are neglected, it will become like a garden that is neglected in spring season.” We should come at once, therefore, to consider this work as the highest object of our endeavor. We must look to this as our great hope. This must be the work for which our plans are laid, and on which our toils are expended — the one chief object of our interest, and our enthusiasm.

The people who shall be first to act on this principle, shall be first to reap the noble fruits — the spiritual growth and prosperity which accompany it. The community, the family, or the church, that shall most honor childhood, and do the most for its right culture and training, will be most honored of God — be the first to share his benediction, and so, first in virtue, first in prosperity, first in true happiness.

REVERENCE.

AMONG the direct objects of the teacher's labor, none can be mentioned of greater value than the duty of cultivating the element of piety in the nature of the child, — that quality which leads the heart to God in trusting and prayerful adoration. It may be truly said respecting all that is best in character, all the higher results of moral training, they are impossible, except through the help afforded by communion with God. All the noblest qualities of true manhood — the virtues that most strengthen, dignify, and adorn the human character, can be cultivated to their highest measure, only by the agency of which we speak. In agreement with this we find that the most elevated characters, they who in the world's history have occupied

the loftiest positions, and exerted most influence in the affairs of men, being remembered through the ages with most love and veneration, have been men of reverent minds, possessed of a deep and profound regard for everything of an essentially pure and sacred character.

A moral life does not include the whole of religion. There is no sadder fallacy, than that contained in his philosophy, who boasts that his religion is to live rightly ; meaning thereby, that a simple moral life, is the whole of religion. Piety must accompany morality, or morality becomes of no value. The man who thinks that morality can flourish of itself and alone, has no acquaintance with the philosophy of his own nature. Piety is the inner principle, the foundation, the life of morality. Morality is but the exhibition of the inward spirit, the spirit which is never pure and strong, save in its nearness to, and communion with God. You may teach a child to be good, to be honest, and loving, and pure, but if you do not teach it to pray, to go to the Father in reverent trust, asking guidance and strength, your other teaching will be in a large measure fruitless. Cultivate then, teachers, in the youthful minds under your charge, the sentiment of reverence ; impress them with the serious importance of recognizing God in all their ways. Teach them to entertain a solemn regard for all sacred things. Lead them to feel that while cheerfulness and joy are to be diffused through all their being, that this is a very different thing from that reckless, careless, frivolous spirit, which treats with levity and idle disregard, not only the lighter, but also the more serious concerns of life, and which is a so sadly prevalent feature in the character of the people of our day. Learn the child to kneel in prayer to God, to take his name upon its lips in reverent love, daily to worship at the footstool of his grace, thanking him for his favors, and asking his guidance. O ! there is a power in prayer, in the pure communion of the spirit with its God, such as nothing else imparts. Let all who would assume the solemn duty of educating and forming the characters of the young, lay hold of this help. This will do more than the lever

of Archimedes. That, could only move the world. This, can move that, which is mightier than all worlds — the human soul. This opens the gates of heaven, and brings down into the heart, strength, health and enduring life.

FAMILIAR CARE.

THE relation which the teacher sustains to the children under his charge, should be a very near and tender one. He should exercise over them a parental care, a pastoral, shepherdly care. He should consider that his oversight of them, extends far beyond the one hour allotted to the lessons of the Sabbath. He should consider them under his charge on all days. Next to parents and pastor, he should be their nearest friend. With these he labors for their spiritual training. His watch and supervision should therefore be constant. He should cultivate a familiar acquaintance with them, and should seek occasions out of the school, as well as in it, to instruct and counsel them, as when he meets them at their homes, at their labor or at their recreation. We can imagine no career more inviting than that which opens to him who will consecrate himself to this work. Selecting from the children of the community the number he is willing to take under his charge, he thenceforward considers himself as their friend, to guide and instruct them in religious things. He comes to love them and they him. He meets them in the school, he teaches them from the text books and from the Bible, the lessons usual to the school. As lambs of the Saviour's fold he feeds them with heavenly food. He talks to them on all the themes of religion; of purity of heart and life — of the nature and value of prayer — of faithfulness to duty — of cultivating the virtues as well as the gentler graces of the Christian character. He illustrates the excellence of all these attainments, by relating to his pupils accounts of good men, and good women, whose characters were adorned by these high religious qualities. He reads to them from good and instructive

books, and takes all methods to interest and win them to that which is laudable and good.

And so year by year, the faithful teacher has the gratification and joy of seeing his beloved charge advancing in religious knowledge and excellence. And he waits, in this case, not long to see the work of his own hands, to witness the reward of his toil in the growing virtues and unfolding moral and spiritual beauty of those he loves. He beholds them growing in stature, and in excellence and grandeur of character. He has been their counsellor. His hand has been the friendly one in which theirs have been trustingly placed, and by which they have been guided and led in safe paths; and now, enriched with his counsel, imbued with the strength he has inspired, beautiful in the goodness he has awakened, they go on their ascending way; and as they stand in higher and higher places of honor and usefulness, they bear his name in precious remembrance; he is still their friend—their loved companion—and all their years of virtue, are his years of joy.

We can conceive of nothing nobler, nothing more admirable, than for a young man or woman, inspired by the purpose of usefulness thus to select a number of little children to take under his or her care, to love, to teach in good things, to have them near their side as their familiar and trusted friend, and so to train them to nobleness of life and character. How many young men and women in our communities there are who might engage in this blessed labor, thus saving many—O! how many—that go astray; and thus filling their own hearts with a pleasure, the measure or blessedness of which they cannot now imagine.

PATIENTLY UNFOLD THE MEANING.

LITTLE Fred thinks his Bible lessons very dull. He says they are all about Job and Jeremiah and David; and what does *he* care about Job, or any of the rest of them that lived so long ago? He secretly wishes that he could learn about General

Scott, or McClellan, or Banks, instead. It would be a vast deal more entertaining, and he does not see why it would not do him full as much good. Ah! I am afraid that some one is losing a golden opportunity with little Fred. I am afraid that one day there will be mourning over what *might* have been done, and *was not*.

There is a reason why the child cares so little about "Job, and the rest of them that lived so long ago." If you ask him what it is, he cannot tell you. He is no metaphysician, but a plain dealer in facts. If you are his teacher however, you may know where the trouble lies, and have it clearly before you. Is it not here, — that he cannot see what possible advantage these lessons are ever going to be to him? When he has conquered a puzzle in Arithmetic, he is conscious of something more akin to manhood than he had realized before. He feels that when he gets to be a man, and does business like his father, he will know the better how to conquer puzzles there. And so he likes Arithmetic; he will tell you he likes it, though he can give no better reason for his like in this case, than for his dislike in the other.

Now if you can make the child fully and firmly believe, that perfect confidence in truth and right, will be of infinitely more value to him as long as he lives, than a knowledge of "Profit and Loss" in Arithmetic, you will lay a sure foundation for all that you want him to be. It is a great thing to teach him this. We may state to him this fact, but he does not really believe it any the more for that. Confidence in truth and right is most too indefinite and vague, for him to quite comprehend the practical bearings of it, from mere theory. It is a principle that he must see at work, and feel the power of, before he will receive it for the all-controlling spirit of his life.

Make *this* then the lesson which he is to learn from the lives of Job and David, "and the rest of them that lived so long ago." Show him how it was that all Job's trials, and bereavements, and anguish of spirit, were to make him say in great joy at last — "I know that Thou canst do all things." And lead

him to see too that the calm assurance which could *feel*—"Thou will keep him in perfect peace whose mind is stayed on Thee"—was richly worth all the yearning and disquietude for which it was the blessed recompense. Help him to trace the workings of that mighty unrest, which is in us all now, just what it was then, in those puzzled, seeking souls.

These are the lessons we are all to learn from the lives which little Fred finds so uninteresting. If we can help him to see in them what we see, the type of struggling human nature in all ages, we shall so far help him to solve the great problem of human experience, and lead him in that way, which shall be no more dull, no more unmeaning—but full of suggestion, and thought, and life.—M. E. T.

PARTING ANTHEM.

THE REV. DR. James Hamilton tells how once in Luther's land, he accompanied to the "Place of Peace" an old man's funeral; he says "and there still dwells in our ear the quaint and kindly melody which the parishioners sang along the road; and we have sometimes wished that we could hear the like in our own land, with its sombre and silent obsequies."

Neighbor accept our parting song;
The road is short, the rest is long;
The Lord brought here, the Lord takes hence
This is no house of permanence.

On bread of mirth and bread of tears
The pilgrim fed these checkered years;
Now, Landlord world, shut to the door,
Thy guest is gone for evermore.

Gone to a realm of sweet repose,
His comrades bless him as he goes:
Of toil and moil the day was full,
A good sleep now,—the night is cool.

Ye village bells, ring, softly ring,
And in the blessed Sabbath bring,
Which from this weary work-day tryst
Awaits God's folk through Jesus Christ.

And open wide thou Gate of Peace
And let this other journey cease,
Nor grudge a narrow couch, dear neighbors,
For slumbers won by life long labors.

Beneath these sods how close ye lie !
But many a mansion's in yon sky ;
Ev'n now, beneath the sapphire throne,
Is his prepared through God's dear Son.

"I quickly come" that Saviour cries ;
Yea, quickly come, this churchyard sighs.
Come, Jesus, come, we wait for thee,—
Thine now and ever let us be.

PARENTAL INSTRUCTION.—Parents should make it as much a duty to give their children some portion of religious instruction, every day, as to give them their food. The minds of their little ones need to be nourished as much as their bodies. Every day, at some convenient portion of the day, or evening, the head of the family should gather his household about him, and read the Bible with them, talk of its doctrines, of what it teaches about God, his character and his attributes, his purpose in creating man, and the glorious destiny which awaits all souls through Jesus Christ. The instruction should be on all the subjects of religious doctrine, and religious duty. The ground should be gone over again and again. There should be line upon line, and precept upon precept, here a little, and there a little, until these principles are so deeply implanted and so firmly fixed in their minds and hearts, that they cannot be uprooted. "These words which I command thee this day shall be in thy heart ;— and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi, 6, 7.

THE WILL AND THE AFFECTIONS. — Besides placing his pupil in a condition to perform the necessary process, the instructor ought to do what in him lies to determine the pupils *will* to the performance. But how is this to be effected? Only by rendering the effort more pleasurable than its omission. But every effort is at first difficult, — consequently irksome. The ultimate benefit it promises is dim and remote, while the pupil is often of an age at which present pleasure is more persuasive than future good. The pain of the exertion must therefore be overcome by associating with it a still higher pleasure. This can only be effected by enlisting some passion in the cause of improvement. We must awaken emulation, and allow its gratification only through a course of vigorous exertion. Some rigorists, I am aware, would proscribe, on moral and religious grounds, the employment of the passions in education; but such a view is at once false and dangerous. The affections are the work of God; they are not radically evil; they are given us for useful purposes, and are, therefore, not superfluous. It is their abuse that is alone reprehensible. In truth, however, there is no alternative. In youth passion is preponderant. There is then a redundant amount of energy which must be expended; and this, if it find not an outlet through one affection, is sure to find it through another. The aim of education is thus to employ for good those impulses which would otherwise be turned to evil. The passions are never neutral; they are either the best allies, or the worst opponents, of improvement. “Man’s nature,” says Bacon, “runs either to herbs or weeds; therefore let him seasonably water the one, and destroy the other.” Without the stimulus of emulation what can education accomplish? The love of abstract knowledge, and the habit of application, are still unformed, and if emulation intervene not, the course by which these are acquired is, from a strenuous and cheerful energy, reduced to an inanimate and dreary effort; and this, too, at an age when pleasure is all-powerful, and impulse predominant over reason. The result is manifest.

Sir William Hamilton.

EXTRACT FROM AN ADDRESS BY E. H. CAPEN, ESQ.,
BEFORE THE NORFOLK CO. S. S. TEACHER'S UNION, AT SO.
DEDHAM, SABBATH EVENING, JANUARY 12TH.

WHAT are some of the means by which the efficiency and usefulness of our Sunday schools may be promoted? This is certainly the most important question which can claim the consideration of christian teachers. For it cannot be denied by any, that our Sunday schools are not what they ought to be, and what they might become, by proper management and care. The complaints are unceasing in many quarters, that our schools are thinly and irregularly attended; that the children manifest too little interest in their studies and in the services of the school; that there is a lack of teachers who will properly qualify themselves for their important work; and that there is a great want of encouragement from parents, and church members, and those who ought to feel the deepest interest in the cause of religious education.

To remove then these evils which are crippling our energies, and putting obstacles in the way of our success some important changes are necessary.

In the first place, we want a more suitable and convenient time for holding the sessions of the school, and a great deal more of it, than is devoted to that purpose in very many societies. Nothing surely is more absurd, may it not be said more wicked, than taking the few moments of intermission between the services on Sunday, intended properly for recreation and rest, and holding captive not only the bodies, but the minds of impatient and restless children. What wonder that our Sunday schools are thinly attended! What wonder that the children manifest but little interest in their lessons when they are peevishly waiting for the hour to close so that they may be relieved of their unnatural confinement! What wonder that our schools languish continually! There are connected with all our societies a large number of young people, yet in many of them it is almost impossible to induce any considerable portion of them to become teachers. Indeed it is difficult to retain the scholars, as they

grow up, enough of them to form respectable Bible-classes, because they are unwilling to submit to so much restraint as such services and confinement impose.

The young are not devoid of interest in spiritual concerns. Many of them, no doubt, who now turn their backs coldly upon the Sabbath school, would gladly come in and devote themselves with zeal to the interesting office of teaching, if their services were not required at a time which clashes too severely with their convenience and comfort. But if older persons, who ought certainly to have disciplined themselves to patience and restraint, cannot endure the confinement of the school-room on Sunday noon, how can they who have had no discipline at all. I speak from recent well remembered experience as a Sunday school scholar myself. In addition to this the time is, generally speaking, utterly insufficient to do a tithe of the work which properly belongs to the Sunday school. Let any one reflect for a moment, that for all the religious training which many children get, they must depend upon the few minutes they spend there one day in seven. Consider also that there is seldom more than time to hurry through the short tasks assigned for the occasion and to distribute the library books; but little time is allowed for teachers to converse with their pupils, little opportunity is given for general instruction from the superintendent, or from remarks from the pastor and others, little time for speaking or singing, unless the whole hour, or half hour, as the case may be, is devoted exclusively to that. Observe, we are not now arguing that one of the regular church services should be dispensed with. We do not even hint at that. The most we propose, and that in the true spirit of conservatism, is that the hours at which the different services are held should be so arranged, as to give to the Sunday school the time which its importance demands.

Secondly, we need the services of some master spirit, whose heart, mind and soul are in the work, to prepare a series of text books, to take the place of the endless jumble of things which is now a constant source of perplexity to the teachers and

librarians, in their efforts to determine what books are adapted to the several capacities of their scholars. There is needed a brief, but uniform and comprehensive series which shall contain not only the essential points of doctrine, but a plain, accurate, and forcible definition (if human language can afford it) of the nature and character of God and His Holy Son. It should contain also, a brief epitome of the most important events in Christian and Jewish history, illustrated by maps and charts, and embellished with the most entertaining and instructive Bible stories and incidents. To this should be added, likewise, for the use of older scholars, an exegesis of the most difficult and important passages of scripture. Such a series, unquestionably, might be furnished instead of that *Babel* of confusion upon which our children depend for their religious instruction.

Thirdly. We come now to speak of a matter of the first and highest importance, not only in a good and successful school, but in fitting children for the proper enjoyment and use of liberty under the restraints of law. We refer to order. There can be no such thing as a good or pleasant school without it, and unless children are taught to respect order in some place, they will never be prepared to exercise the rights, and discharge the duties as citizens.

“Order is Heaven’s first law.” God requires obedience of all his children, and the whole duty of man may be summed up in that one word. No system of education, therefore, is complete that does not embrace it. Every example which the observation of man, or the imagination even, can furnish goes to establish this. Show us a model public school, and we will show you one that is noted for order and good government. Show us a nation that is prosperous, peaceful and happy, and we will show you one that is under the sway of a good ruler or of just and wholesome laws. Show us a great army, fit to fight the mightiest battles of history, and we will show you one that is disciplined to obey and follow its leader. Show us a faithful citizen and patriot, and we will show you one who respects the laws of the land, and bows in unquestioning sub-

mission to them. Show us an exemplary Christian, and we will show you one who "fears God and keeps his commandments." Our whole being is one of discipline, and the Sunday school is a failure if it does not contribute to this most essential feature of life. Anarchy is brutalizing and barbarous, and should be resisted every where.

Let all friends of youth, therefore, earnestly and prayerfully "meditate upon these things." Let teachers devote themselves to their holy calling. Let them seek that preparation of heart and life, which shall make their example worthy of perpetual imitation. Let them be ready to make sacrifices, even as the friends of truth and the human race have done in all times before them. Let parents, and all who desire to see the realm of Christianity extend, all who are interested in the future of children, all who would in any manner regret the decline of faith hereafter, see to it that the Sunday school occupies no second place among the positive institutions of true religion.

THE CHRISTIAN HOME.

ONE of the most blessed things Christianity has done for mankind, is the sanction it gives to, and the shield it throws around the family institution. Christianity not only conserves and perpetuates this institution, but vastly more than this, it is its noble office to improve, elevate, beautify, and hallow the home, and make of it all that it is possible for it to be. We are but repeating an old saying, though a great truth, when we declare, that the influences of a Christian home, are the mightiest of all influences in the formation of character. A child brought up in such a home, amid all the pure and beautiful, and holy circumstances that exist there, is almost certain to grow up to purity of life and character. There may be just a possibility of failure. As in a field of grain, on which the genial sunshine has poured its rays, and the gentle rains have fallen in refreshment and nourishment, there will, among the good ripe grain,

be here and there a blasted, withered stalk, so there will be now and then a failure in the religious education of children, even when the best influences have been employed. But those cases must be extremely rare, not occurring oftener than death happens by the falling of the lightning's stroke among us. Here and there one may be stricken down and perish, but the multitude will live and rejoice.

If all the homes of the land to-day were Christian homes, what let me ask would be the result? It would be this — that the next generation of men and women would be of noble Christian character. Select the best men of any land or any time — the men celebrated for their virtues, and their useful deeds, and see how they were trained; and almost invariably you will find away there in the distant time, the days of childhood a happy home; a picture that stands out beautiful in memory, and prominent in the picture will be a sainted face, that of a loving mother; a mother who loved and counseled; *who loved and counseled and prayed*; who in gentle persuasions pointed out the path of pure and noble action, and kneeling, implored the Heavenly Father to give her strength and wisdom to guide her child. Said a good and useful minister* of the gospel, who not long since gave us his autobiography, "When I call to mind the spot where I first drew my breath, the beautiful hills and valleys and green mountain scenery, the old school house with its thousand associations; the humble church bell ringing its solemn call to worship, its choir raising the voice of praise; and above all, that sacred retreat the nursery of my youth, where a mother's warm heart, and a father's wisdom put forth all their energies to guide me in the pleasant paths of knowledge and honor, the whole indeed to-day presents to my mind a picture of surpassing loveliness." And he goes on to hint, how from this beautiful memory, there was still exerted over him a power holding him to the love and service of virtue.

Such is the abiding power of good and happy influences in

* Dr. Clapp, of New Orleans.

our early days. And this is the beneficent work which is done for us, by the Christian home. It cultivates our character. It gives us the best happiness of our lives, strengthens us for the battle of life, and furnishes us with repose and shelter, a blessed retreat from the excitements and toils of the world.

Strive that your homes may become *Christian homes*. Parents labor for this. Particularly, may it be your aim, my friends, who are yet young and are the heads of families, to secure to yourselves all the joys which religion is designed to bring into your homes. Begin your home life right. Let your dwelling, however humble it may be, be to you the dearest spot on earth. Teach your children so to regard it. Seek to make it attractive. Make it bright and cheerful with every innocent and loving thing. Arrange it according to your own taste, in beauty. Bring into it everything that shall adorn and enliven it. Provide entertainment and enjoyment for all who enter there. Children should find in their homes their most fascinating pleasures. If parents would be careful to provide entertainment for their children at home, they would have less desire of seeking pleasure in vicious places. Let our children have their daily, and above all their evening gatherings there. There and not in refreshment saloons and billiard rooms, let them meet their young companions. Let nothing be wanting to win them there. Let them have amusements, sports, games plays and music.

In the Christian home, then, let there be no gloom. There, mingled in beautiful union, let there be everything that enlivens, purifies and exalts. Let pleasure be there, with its health-giving and improving influence. Let solid wisdom be there, to guide into all the sober paths of duty. Let prayer be there to perform its holy and sanctifying offices. Make your home what it ought to be, an emblem of the brighter home on high. Bring into it noble hearts, beautiful affections, inexhaustible stores of patience, generosity, sweetness and tenderness. Ornament it with these heavenly graces, and enrich it with whatever of earthly beauty your individual tastes may prepare for it. And

when at length you go from it, called by that summons which comes, sooner or later, to all, it will be but to exchange it for that dearer abode, to which from your earthly homes you have been looking forward through all the years of life, where you shall wait the coming of the companions of your earthly residence — whither some have already gone, and to which the rest will soon arrive, and there in that final meeting with no member missing from your number, the circle all complete again, sit down together on the banks of the crystal river,

“ In those celestial gardens
Where angels walk, and seraphs are the wardens.”

A PERSONAL SAVIOUR.— Besides teaching children, of Christ as the Saviour of the world, you must represent him to them as their personal Saviour. And here, let me suggest, is the vital point of all our religious instruction, — the presentation of Christ to the children of our charge, as *their personal Saviour*. This is generally the point of failure, and we would be particular, indeed we would concentrate the entire force of our advice to this point, and enjoin the importance of presenting Christ to the child, in special application to his own personal needs. Christ is the Saviour of the world; but the thing of greatest importance to the child is, that Christ is *his* Saviour; that he himself needs salvation; needs to be lifted out of his simpleness, needs the cleansing influence of the holy spirit of Christ upon his heart, and needs to feel that he must go to Jesus, prayerfully, earnestly, seeking knowledge of him, and communion with him. Do we not see that this is the chief thing, that our children shall *be* saved? Here are the dangers of the world, the thousand evils of life thronging upon them; is it not of main importance that we early inspire them with the earnest belief, that in Jesus they shall receive the power that shall guide them safe and keep them pure?

Present Christ in the various excellences of his character, but always as immediately related to their personal experience.

Exhibit his purity, his faithful adherence to duty, his self-denial, his love for others, the sweetness of his temper, his ever tranquil mind, his calm and ever unshaken trust in the Heavenly Father. Declare the *teachings* of Christ, how he commanded love unto all, not to friends only but to our enemies also; that we must return good for evil, bless them that curse us and pray for those that despitefully use us and persecute us; that we must love the Heavenly Father with all our heart, and our neighbor as ourself. Present Christ in all this fulness of instruction, but always, we say, as specially related to the spiritual needs of those whom you instruct. Bring them to feel that he has a special interest in, and love for them. Let him become dear to them for what he does in their behalf, in giving unto them his hand, and surrounding them with the gentle influence of his spirit, thus to win them from sin, and lead them in the way of life everlasting.

GRANDEUR OF THE LABOR.

THE training of human souls, the moulding of character, the fashioning of temples divine and spiritual which are to endure forever! When we contemplate the grandeur of this work, we are overwhelmed with awe, and every labor beside it dwindles away into nothingness. Here everything that is grand and excellent in all labor is combined. For this all other work is done. Man is a spiritual being; and to the training of his spiritual nature all things are designed in the final purpose to contribute. All the glories of science and the glories of art, all that is valuable in knowledge, have here their end.

To produce a soul finished in all the high qualities of its being—fashioned in all that beauty and perfection which through Christian training it is capable of reaching—wrought into the fair likeness of Christ—robed in his spotless purity—graced and ornamented with his virtue, one with him and eternally his—this, is a work the highest done among men, and among the angels of God there is none greater. And this is the teacher's

labor. It is to be feared, however, that the teacher does not always have this lofty ideal before him. The object which he strives to accomplish in his communications with his pupils, is one of far inferior purpose. Many times it is to be feared, the teacher considers his duties limited to the mere hearing of the weekly recitations from the catechism, the asking of so many questions, and receiving the children's answers; and that when this is done, his duty is ended. If, however, the teacher have no higher ideas, no more clear and comprehensive view of what he has to do than this, he can render but little aid to the great object which the Sabbath school is designed to serve. It is important that he keep sight of the fact that his business with the children whom he instructs, is the cultivation of their religious characters, in one word, to make Christians of them. The great end of the teacher's effort is the communication of Christian knowledge and the Christian spirit. He is not to teach arithmetic, or geography, or history, or philosophy. These studies come in the sphere of the child's intellectual training, and provision is made for them under other instructors.

Children are to be made mathematicians, historians, philosophers, under other discipline, — that which they receive in the secular schools of the land. In the Sabbath school they are to be made Christians, and that through the one chief means of studying Christ. Of course in saying that children are not to study arithmetic, geography, history, or philosophy in the Sabbath school, we mean that these are not to be their leading studies. They may be pursued as auxiliary to the attainment of Christian knowledge, as a help to the better understanding of Christ. For example, the history of his times and nation, the geography of the country in which he lived, are largely valuable in helping to an understanding of his teachings and labors. The Christian teacher, whether he stand in the pulpit or sit before his class, may in representing Christ, in illustrating his character and his spirit, find helps thereto in every field of knowledge. Science, philosophy, history, nature, each, in their way, contribute to an understanding of the moral, and spiritual excellence, exhibited in the Saviour of men.

JESUS AS A TEACHER.—Jesus taught with certain knowledge. And here is all the difference between him and other teachers. This is the reason of his success and their failure. Jesus knew the human heart, they did not know it. Plato and Zoroaster and Confucius and Mahommed knew not, as Jesus did, the structure, the laws, the needs, the operations of the human soul. They could work to no direct results. They framed systems of moral conduct for men, and tried by those systems, to do just what Jesus came to do, to save them from sin, and induct them into a new and superior moral state. But their systems were experiments only. They were not based, and could not be, on the knowledge of spiritual principles, as in the case of Jesus. They speculated, they theorized, with wonderful adroitness, too, for uninspired men. But as when a precious pearl is dropped by accident in mid-ocean one may not expect by any searching to find it again, but looks to a special providence if he recover it, so these wise men in history, these most astute, deep, and profound among all the teachers of all ages, could not expect, in the great ocean of human experience simply to find the divine pearl, the pearl of great price. God in his wonderful wisdom saw fit that that should be left as the subject of a special revelation. He left it to his own Son. He of all the instructors of men, was equal to lead them into the perfect paths. He alone had the proper fullness of knowledge. No other had been endowed as he was endowed. No other knew the human heart, as he knew it. No other spake to its needs, as he spake to them.

And now it remains the Christian teacher's joy, that he teaches with the knowledge of Jesus. Christ has given his gospel. And in imparting its great doctrines, and pure principles to little children, we know there is no uncertainty of instruction. These principles are divine, and we cannot go wrong in any plain, and simple statement of them. We teach the simple truths of Jesus as he communicated them; we follow him, and hence our work is sure.

CHRISTIAN BIOGRAPHY.—Make large use of Christian biography. Probably no agency can be named of more inspiring effect in the formation of character, than the influence of great examples.

If you want your child to become a great statesman, present him with the names and lives of the illustrious men, who in various nations, have attained that eminence. Fire his imagination with the brilliant achievements of Solon and Cicero, of Pitt and Burk, Hancock and Adams. If you would make him a great orator, mention the names and achievements of those, who with their lightning words have roused nations from their apathy, touching the souls of the multitude as with a divine inspiration. If you would make him a great warrior, paint the glories, alas! the miserable glories of great conquerors, Alexander, Cæsar, Napoleon. If you would make him a great preacher, talk to him of the eloquence of those, who in the pulpits of various lands, have pleaded the cause of Christ,—Robert Hall, and Chalmers, and Wesley. And so, if you would have the child become a Christian, a true, devoted Christian, speak to him of the eminent examples which the church affords, of pure and saintly men; show how, with a noble consecration to holy living, they continued steadfast in the practice of virtue, walking all the way of life with stainless feet, and passing at length, crowned and glorified, to their reward.

Of course, the best example of Christian excellence, is Christ himself. He, therefore, must be made the chief subject of study. Let the teacher strive, above all things, to represent to the children under his charge, *Christ as the great object of study and imitation*. Strive to awaken them to the conviction that his is the one perfect character. Fire their souls with ardor in the contemplation of his excellences, and seek to lead them to strive, above all things, for the virtues and graces found in him.

THOROUGH PREPARATION.—If, as we believe, the duty of teaching in the Sabbath school is important, it should command

our attention. We should give it some of our leisure hours through the week. And this not only for the good that we may be able to impart to our *scholars* but also the good that we may obtain OURSELVES.

It is not enough, that we come to our class, Sunday after Sunday, and hear them recite from the lesson book, or read a chapter from the Bible and then all begin to look around. We should keep engaged to the very moment that the superintendent jingles the bell, or till we have some other duty to perform that cannot be neglected. To do this properly and profitably, we have got to attend to the lesson through the week. We must not wait for the scholar to *find* the difficulties, but hunt them out ourselves; call his attention to them and endeavor to explain them. Know before we come to the school-room, precisely what chapter is to be under consideration, understand what it says, think of some inferences from it, impress it on the mind, question them concerning it. To do this we have got to study ourselves. We must look into the subject embraced in the scripture lesson, and strive to draw some good from it. I trust all our teachers are thus thorough. They *are* for aught I know. But it will do no hurt to urge this matter upon their attention. If we are in earnest in this work, we will want to use every possible help in its execution.—C. W. B.

BEGIN EARLY.—Parents if you would secure your childrens' welfare, commence with them in their tenderest years, and dilligently teach them of the things of religion. Read with them daily out of God's word. Pray with them daily—and learn them to pray; and the end for which you long will be made certain.

CHARACTER.—The educating agency of character, though the subtlest, is still the mightiest, of all instrumentalities. The teacher accomplishes more by what he is, than by what he does. His greatest power is his own personality;—its measure, is the measure of the virtue that is in him.

CONFERENCE MEETING.

THE Union Conference Meeting in Warren Street church, on Sunday evening, April 20, was well attended. There was no set question prepared for discussion, but each speaker was left to follow the guidance of his own thoughts.

The first speaker — Rev. Mr. HAWES — spoke briefly of the noble work already done by the Sunday school, and of the claims which the Sabbath school cause still had upon its friends for active effort and continued labor in its behalf.

HENRY B. METCALF, Esq., of Roxbury, followed with some practical remarks upon missionary labor. The present was a time that called for all our charity and all our christian thoughtfulness for others. Around us were weak Societies and weak Schools which needed encouragement by our sympathy and by our aid. Let not those who feel themselves secure, forget that others may be weak and needy. The Denomination had already done much, but more could and should be accomplished.

Rev. J. G. BARTHOLOMEW rejoiced to hear the direct and personal appeal just made to them, for generous action. They had heard earnest words in commendation of earnest deeds, which should be a fresh incentive to faithful labor. He commended the Union, as an active working organization, and gave it credit for much of the life and vigor which the denomination possesses to-day.

Rev. SUMNER ELLIS, of Lynn followed. As he stood in their presence that evening his mind was occupied with memories of past associations. Their old Pastor, Rev. O. A. SKINNER, had been to him in his early ministry a true friend and a willing assistant. He was the first to welcome him to Boston, and was always ready to lighten his toils. At the public gathering of their Sunday school, he had often gathered inspiration and strength.

Mr. JOHN M. LINCOLN, alluded in feeling terms to the recent death of ABEL TOMPKINS, to his labors, as being varied in the Sabbath school cause. He was one of the first to assist in the organization of the Second school twenty-seven years ago, and was at a later date, Superintendent of the Fifth school with which they met this night.

The services of the meeting were varied somewhat from the usual style by the presence of the children of the Sabbath school, who, under the excellent lead of one of their teachers, took charge of the singing.

THE CHRISTIAN TEACHER.

THE present number closes the second volume of the *Teacher*. For two years it has been a regular visitor in the homes of Sunday-school teachers — welcomed by many, condemned by none.

When the first number of the first volume was presented to the public, the aim and purpose of the publication was plainly stated. It was to work for the improvement of Sabbath-school teachers, — seeking, by plain and direct consideration of their duties, to awaken them to a better appreciation of their responsibilities. It was to seek, also, for a clearer recognition of the Sunday school in the homes, — opening the eyes and the hearts of parents to the necessity of the teachers' labor, and their own duty to assist and strengthen the efforts and the influences of these true friends of their children.

In the management of the *Teacher*, these duties have ever been kept in view, and it is pleasing to feel that by its agency, during the two years of its existence, something has been accomplished in both directions thus indicated.

We have said that this number closes the present volume; we would add, that the publication will, with the close of this volume, be suspended. The Government of the Union, in consideration of all the circumstances in the case, deem this course most advisable. In explanation of this action, we would say, that it seems impracticable to attempt the publication of a third volume upon the same plan as has heretofore been pursued. Whilst our Clergy have been most generous in accepting the position of Editors, and have for the most part faithfully attended to duties thus assumed, yet, with all their fidelity and aid, the monthly change of editors is attended with many practical difficulties. In order therefore to continue the publication, there was needed a permanent resident Editor. It seemed necessary, also, to enlarge the size of the work. These changes would have been attended with considerable expense, which could not have been met without a direct appeal to teachers and friends

for aid. This, the Board of Government, in consideration of the lessened means of so many and the frequent and increasing calls upon the purses of all, did not feel authorized at this time, to make. Moreover, it is well known that, at present, there is much interest felt in the direction of denominational papers. A movement is now on foot for the establishment of a Universalist publication, which shall fully represent all our interests, and which shall be the acknowledged representative and organ of the denomination. With all due appreciation of what has been done in the past by individual effort, we can not but acknowledge the wisdom of this course, and the claim which such a publication will have upon us for support. Feeling, therefore, that the Sabbath-school cause, as well as the general interests of our people will be better advanced by a union of effort and interest in the new plan, and influenced by the other considerations mentioned, the Government of the Union withdraw this monthly journal from the field. In doing this, they ask for the new publication, when issued, the attention and the interest of Sunday-school teachers. When plans are more matured than at present, and it is expedient to speak more definitely than we have here, our friends will be fully informed of what is being done and will be better able to judge of the propriety of this decision.

Before closing this valedictory, we would acknowledge our deep indebtedness to the clergymen and laymen who have acted as Editors. The time and thought they have bestowed upon their work we are sure has not been thrown away; and though no remuneration was received by them for their labors, they have a rich reward in the earnest gratitude of hearts warmed and souls uplifted by the words which, through these pages, they have spoken. We would express, too, our appreciation of the faithfulness of our printer, Bro. J. S. Spooner; always considerate, always kind and obliging, he has been prompt in the performance of his portion of labor, and by his personal attention and care has secured for us a publication which, in neatness, has never been excelled by any similar work.

We would return thanks, also, for the kind support and encouraging sympathy of those Sabbath-school teachers and friends who have, month by month, accepted the teachings of these pages. Reluctantly we say to them our farewell. The Sabbath School Union will, in other ways, often ask their coöperation in active work, will by other means appeal to them for zealous labor in promoting the cause in which they are enlisted; may it ever find them earnest and true, with willing hearts and strong hands, the better prepared for successful labor, by the good influences resulting from the publication of our monthly journal—the *Christian Teacher*.

EXHIBITIONS IN SABBATH SCHOOLS.

ARE exhibitions, festivals, picnics and excursions of any benefit to our Sabbath schools? Do they promote the vital purpose for which the school exists, or aid in securing the one object in which lies the essential life of the school? This is a theme on which our most devoted laborers in the cause are—if not divided, certainly not united. I wish to invite the attention of teachers, superintendents, pastors and friends of the Sabbath school cause, to a few suggestions upon this topic.

My attention has just been called afresh to this subject by the following passage in a letter from a most excellent young lady, now a teacher in one of our best New England Sabbath schools, formerly a member of a Bible class under my care, and from early childhood a constant attendant in the school where she now teaches. “Our Sabbath school exhibition passed off very pleasantly some six weeks ago. We held it in the church two evenings, and had the house crowded both evenings. Indeed a great many were obliged to go away, unable to find even standing room. All who were there were delighted with it. They say it was the best exhibition given in the place for a long time. The receipts were about a hundred and twenty dollars, and as the expenses were small, we have a handsome sum left for the

use of the school. Now they are talking of having a May-day festival, picnic, or something of the kind; for our new superintendent, Mr. —, wishes to keep up a lively interest among the scholars."

In what does the "new superintendent" wish the scholars to feel a lively interest? Would he have them interested in the school—in something essential to its moral and spiritual life? Or would he enlist their interest in something besides the school—extraneous—unessential; the success of which is not at all identified with the true life of the school? Which is best, to awaken the pupil's love for the school itself—for its lessons, teachers, officers, the purpose for which it exists, and, above all, for Him in whose love alone the school or themselves can truly live; or should we endeavor to enlist their interest in something that has no vital connection with the school, a mere appendage adopted only for show and excitement? Is it not plain, that the love of the pupil should attach to the school itself, and the great purpose for which it exists, and not to something else, which often prospers best where there is least genuine devotion to the legitimate interests of the Sabbath school?

Those schools in which we hear so often of such interesting picnics, splendid festivals, and successful exhibitions, are usually in a precarious condition. They resort to these expedients "to keep up the interest," simply because there is no genuine life in the school itself. It lacks "back bone," and as soon as these festive and theatrical props are removed, it goes down. There is no real prosperity in that school which must be kept in a constant foam of excitement by these foreign and questionable devices.

A successful exhibition seems to be a good financial operation for a school; but this view will hardly bear inspection. Admit that it does often realize a handsome sum for the use of the school; it is neither just nor generous to impose upon the teachers, officers, and pastor, the task of replenishing the treasury, or furnishing the library in this way. Teachers give their services freely for years; they are constantly in their places from

Sabbath to Sabbath; often devoting time and labor to their duties of which the parents of the pupil little dream; and it is the grossest injustice, after all this, to expect them to give three, four, or six weeks of perplexing care and arduous toil to the task of "getting up an exhibition" to bear the expenses of the school. If they serve as teachers, "without money and without price," they ought not to be required to keep the school in funds, even by the "indirection" of exhibitions. Parents seem to think or care very little for the labor they impose upon the teachers, if they only get up a splendid exhibition and raise funds for the school. Another teacher writes me: "We have just had an exhibition. *For six weeks past we have met every evening except the Sabbath for rehearsal.*" By what right are such tasks imposed upon our Sabbath school teachers? Parents ought to blush at the thought of resorting to such methods to defray the expense of the school where books and teachers are gratuitously furnished for their children.

Again, the parents often spend more in ornamental articles of dress preparatory to an exhibition, than the Sabbath school realizes from its receipts. I have known parents to incur an expense of five or ten dollars to deck their children for the public show, who would not give two dollars directly for the use of the school; a melancholy evidence, I fear, of the *kind* of interest that is kept up by exhibitions and festivals. If the money thus spent in dressing the actors for their parts, were given directly to the school, all parties would be the gainers by it. Officers and teachers would be saved much labor and care; pupils, besides escaping the powerful stimulus of those passions most incompatible with the true interest of the school, would have more time to devote to its legitimate objects; and parents would save money, besides the time and health of their children.

There is a strong, and I think a valid objection felt by many of our best people to the decided theatrical character which these exhibitions often assume. In some instances the "cross pews" are enclosed by curtains, so that the actors are entirely

concealed from the audience, except while performing their parts on the stage. And the process of theatrical assimilation has been carried even to the extent of adopting the "foot-lights" in Sabbath school exhibitions. It seems clear to me that the interest awakened by such devices cannot contribute to the real life and prosperity of a Sabbath school. Indeed, I am almost persuaded that all the interest, care and labor, devoted to such objects, are so much wasted from the genuine resources of the school.

It is true, doubtless, that many children are often attracted to our schools by the excitement and novelty of exhibitions and festivals; but they come out of no love for the school; and as soon as the excitement of the occasion subsides and the school returns to the quiet of its legitimate pursuits, these birds of passage will be attracted to some other school by the excitement of preparation for an exhibition or festival. They feel a very "lively interest" for excursions and picnics, but none at all for Sabbath schools.

Let the labor and care now bestowed upon such extraneous devices, be devoted to awaken the love of the pupils for the school itself; their affection for the teachers and officers; their appreciation of the sacred purpose of the school; their reverence for Him by whose blessing alone it can live and prosper, and we shall need no exhibitions or festivals "to keep up a lively interest among the scholars." — A. R. A.

HEART CONSECRATION.

No teacher can successfully engage in the instruction of children, whose heart is not consecrated to that responsible work. To love children is very important; but this love, unless it is guided by an enlightened piety, will fail to reach the springs of action, and awaken in the child reverence for God, and a personal interest in the truths of religion. Teachers are successful just in proportion to their personal piety. Amiableness of character, tenderness of conscience, devout aspirations, a pervading spirit

of holiness, of piety, these are the requisites of a good Sunday school teacher. No one can too highly magnify this office. The teacher is brought into the closest relations to eager souls, fresh from the hand of the Infinite Father, longing to solve the mysteries of life, filled with curiosity, all aglow and palpitating with earnestness; and is it a light task to mould these souls, to meet their wants, and give them life?

Heart consecration is the result of a just perception of the value of religion, and a sincere desire to grow in its graces. Out of the heart are the issues of life. Here it is that the work begins of building up a Christian character. No one will strive for inward holiness, who has not a desire, and a strong desire, to become a devoted disciple of Christ. There must be that sense of personal need, which is described by the Saviour in one of his beatitudes under the figure of "hungering and thirsting after righteousness," before the soul will be tremblingly alive to its spiritual interests, and will go to God, crying out, "Lord! what wilt thou then have me to do?" And is it not in this way of personal consecration, of self-surrender to the guidance of God, of humble trustfulness and fervent faith, that the believing heart will find an open path to God, and the angels of God, ascending and descending, will fill it with peace, and give it life and strength and beauty?

We fear that there is lack on the part of most teachers of a full realization of the importance of this matter. He that *hath*, can give; but who can give what he hath not? Can children be trained in the way they should go by unsatisfied hearts? Can they be brought in penitence to the foot of the cross by those who have never sought its shelter, and heard the Saviour's blessed voice saying unto them, "Follow me?" Every teacher should be a professor of religion, not in a cant but in a Christian sense; should be a church member; and an "example of the believer in word, in conversation, in charity, in spirit, in purity, in faith." A course like this is alone consistent with Christian aims; and only by this personal contact with Jesus, this influx of his spirit, this growing up into his likeness, can

the teacher expect to “feed Christ’s lambs” with the tender herbage which will nourish and strengthen and invigorate their lives. If there is within a fountain of life, out of that will flow living waters. If the fountain is not there, what streams can issue forth?

It is often said that the Sunday school is comparatively inefficient; that it accomplishes little to what it should. But why is this? Is it not from the very fact that there is such deficiency on the part of teachers? They enter upon this work, not always with the high ideal of developing spiritual life in the pupils under their charge, but because urged to do so, or from a general impression that they can do some good, even if it is not all that could be desired. We question not their sincerity, nor would we detract from the merit of their self-sacrificing labors; but it is because we believe in the importance of their work, that we would have every teacher heartily consecrated to it; and when this is reached—when every teacher is a *Christian* teacher—then will our schools be nurseries of piety, and they will be blessed with a growth which will satisfy all.—S.

OUR WORK.

Would ye know the work which Heaven
Hath appointed unto you?
Hear ye, then, the voice which calleth,
See the things which ye shall do.

To remove the wide-spread darkness,
That the light of Truth may shine;
And recall the child of error
To Jehovah’s holy shrine—

To unbind the iron fetter
Of the maimed and wretched slave;
To uplift the long degraded,
Sin’s abandoned victim save—

To encourage suffering virtue,
Lest despairing it shall die,
And the light of hope rekindle
In the dark and vacant eye—

Cheerfully of thine abundance
To the sick and poor impart,
And lift up the weight of sorrow
From the crushed and burthened heart—

This the work ordained of Heaven,
This is thine, and this for all ;
O be faithful, ever ready
To obey the Heavenly call.

Follow every voice of Mercy,
With a trusting, lovely heart ;
And in all life's earnest labor,
Be thou sure to do thy part.

Now, *to-day*, and not to-morrow,
Work, O work with all thy might,
Lest the wretched faint and perish
In the coming stormy night.

Now, *to-day*, and not to-morrow,
Lest, before to-morrow's sun,
Thou too, mournfully departing,
Shalt have left thy work undone.

T. B. T.

SUCCESS IN SUNDAY SCHOOL LABOR.

On the evening of April 28th, there was gathered in the vestry of the Second Universalist School in Boston a pleasant company of teachers and friends of the school. They had come together for no ordinary purpose. For twenty-five years the school had been blessed with the valuable services of Thomas A. Goddard, Esq., as superintendent. And it was in honor of this twenty-fifth anniversary, this silver wedding, that they met. The occasion was a most delightful one. The arrangements were perfect, and every one of the two hundred present was cheerful and happy. It is not our intention to give a detailed account of the various services of the evening. It is sufficient for us to say that Albert L. Lincoln, Esq., who has been a teacher in the school twenty-seven years, presided, that addresses were made by Rev. A. A. Miner, L. W. Ballou, Esq., Rev. C. H.

Leonard and by the Superintendent. Our purpose in referring to this social gathering, is rather to see if we can not find in it, for other schools and other teachers, some insight into the true conditions of success and some new incentives to more constant labor and more earnest effort. The growth of the Second school and its present prosperity are well known, its thorough organization and efficiency recognized by all who know anything of its history and its labors. Why has it thus increased in numbers and thus grown in strength and usefulness? We find a threefold answer to this question as we recall the occasion to which we have referred. In the first place, the school has been blessed with a constant, faithful and devoted superintendent. For years he has been at his post, earnest and devoted, constant and true. Rev. A. A. Miner in addressing the teachers that evening, bore truthful witness to his efficiency, his promptness, his cheerful performance of duty, his unwearied zeal, his thoughtfulness for every teacher and every child, his Christian kindness to all. Not a word too much was said in his commendation, not a syllable to which any teacher present would not fully say Amen. We know that the school has had a competent head whose influence has been to improve and to bless.

We find a second reply to our question in the existence of a band of faithful teachers. The superintendent gave his testimony to the valuable services they had rendered him and the school. Some had been long tried, and were still active, two had been in the school since its organization, others had labored by his side twenty-five years. In times of doubt and discouragement they had persistently and hopefully struggled on; — aiding him in every movement and strengthening him in every effort. Undismayed by adverse circumstances they had not been elated by success, but quietly and earnestly had ever kept their true aim in view.

A third answer is found in the presence and labors of a true pastor. One who has not neglected the lambs of his flock. No one could have listened to the remarks of the Pastor, without feeling that his commendations of the superintendent and the teach-

ers came from positive knowledge and personal acquaintance with the regular operations of the school. It was no hearsay testimony but the reliable statement of a colaborer, an observing companion and a sympathizing friend. Rev. C. H. Leonard quoted, in his address of congratulation, a remark made by the superintendent in whose honor they met, at a Union Conference in Chelsea. "That the school was more fully indebted to the Pastor for its success than to any other person." He had encouraged the officers, strengthened the teachers and interested the scholars.

Here then, is the key to the whole matter, the full and complete answer. No school could surely be other than successful with such influences at work in its favor. With a superintendent competent and zealous, a board of teachers earnest and true, a Pastor interested and faithful, success and growth must come.

The moral, then, which we would thus enforce is plain. We who are engaged in the Sabbath school work whatever our post of duty, if we would succeed, must be alive to our duties; we must have a heart in the work — "must be faithful, be constant, be true."

Said Bro. Goddard — "I have loved the work; I love it still." Out of the fulness of twenty-five years' experience he spoke, plainly and truthfully revealing to us our need. We must love the work — we must devote to it our best powers and then by the favor of God, our Schools will be thrifty and strong, models of usefulness and blessings to the world.

SELF-CONQUEST.

WE express an oft reiterated and apparent truth, when we say, that whatever advance we make in this world toward a better and happier existence must be made in the face of many opposing forces. We cannot arise from out of the depths of the underworld of turmoil, weakness, discontent, sin, into the free, pure air of heaven like an aeronaut in his car, by the sever-

ing of a single cable; the lines that tie us down are many, stretching out upon every side; here is one of early associations, another of selfishness, of unholy ambition for social standing, power, wealth, all of these must be cast off together with the ballast of anxiety, worldly mindedness, and inordinate desire, before we can rise into the heavenly atmosphere.

You gaze up into the blue sky wistfully asking a refuge for your weary soul, but a fearful and stubborn heart will not let you loose your grasp of earth, and it leaves you struggling with the burdensome toil all your days. To accomplish high aims and soar to a condition of moral and spiritual sublimity, this spirit must be overcome. Unremitting exertions are needed to do this, but the reward is ample.

It is a fine thing to stand in the valley of Chamouni and gaze upon the glory crowned summit of Mont Blanc, as it glows with the varied hues of a gigantic spectrum formed by a mountain of ice, whose jagged peaks flash forth scintillations of brilliant light as if they were monster diamonds, but it is a far grander thing to stand in the midst of all that glory and while surrounded by those glittering piles, and those shining walls, which almost give one a realization of the apocalyptic vision of the New Jerusalem, look over the varied scene below and feel that you are nearer heaven than the rest of the people of a continent. The surroundings will not permit any low and grovelling feeling to find admittance to the heart; there is a consonance between the emotions and the sublimity of the position.

To make that difficult ascent, courage and energy must be summoned, but no more than to reach equally grand, ennobling, lofty spiritual heights which tower up into a veritable heaven of holiness and joy. The way to these is open to us all; we need not ever be looking from the valley with our social telescopes at the De Lassures and Tyndalls who have made the ascent, we need not turn them upon the firmament to simply admire the brilliant microcosms, the soul worlds, which sparkle there, but may ourselves, if we are willing to make the same self-

sacrifices, put forth the same courage in overcoming the temptations and appetites which oppose our lofty aspirations and resolutely conquer the tendencies which keep us down, become associated with them and like them shed light upon the world.

We are not to be indifferent to this matter. Every man is responsible to this world and to his Maker for as much moral goodness, as much influence for truth, as much holiness and purity, as the faculties and privileges with which he has been blessed are capable of bringing into being. He has no right to let his light be darkened, but is to so let it *shine* before men that they may see his *good* works and glorify our Father in Heaven.

The world has need of your moral powers, it requires that your suffrages be cast for the elevation of equity and goodness to an undivided supremacy, and when you feel convinced what is right, what is true, what is pure, what is just, you are bound to put your hand to the plough, go forward and accomplish it, strike for it, shout for it, work for it. Opposition will be met with from your fellow men, but most of all in your own hearts. There you will find the greatest enemies. We do not believe that the heart is deceitful above all things and desperately wicked, the Bible does not say so when properly translated, but there are few hearts that do not contain deceitful aspirations and desires, wicked inclinations which are continually clamoring for compromises with our better nature and as often as we give way to them, sink us deeper into the sloughs of sin and error. They will show us no quarter, and we must show them none; they are our worst foes and when we have overcome them we have, in scriptural phraseology, overcome our spirit and are greater than he who taketh a city. — L. L. B.

ANNIVERSARY WEEK.

THE Meetings of Anniversary week passed off most pleasantly. Never indeed have we known a more successful series. They were well attended, the services were most interesting and the whole influence of the various gatherings for good. To report them in full would be beyond our province; we purpose only to make note of those specially devoted to the Sabbath School interest.

The first meeting of this class, was that holden in the School Street Church, Tuesday evening, May 27th. A severe storm rendered the attendance small, nevertheless it was the best Sunday school meeting we ever attended. Addresses were made by Rev. A. J. PATTERSON of Portsmouth, Rev. J. W. PUTNAM of Danvers, and Rev. B. H. DAVIS of Medford. The address of Bro. PATTERSON we give entire. It will commend itself to our friends by its earnestness and its common sense :

The Sunday School is a most effective means of Christian culture. It is a duty, therefore, which we owe to ourselves, to society, and to the rising generation, to employ every reasonable means of improving its condition, and increasing its influence for good.

And what is the *one* thing most needful in securing this desirable result ? It is to bestow more time and attention upon it, to give it a more important place in the work and worship of the Christian Sabbath.

The present custom, common throughout New England, of making the Sunday school a mere appendage to some other service, is not, to say the least, an expedient custom. It should be an especial service. It is entitled to be the regular and only service of the morning, or of the afternoon. The change, — the innovation, if you please to call it so, — which is needed just now, to save the ministry from premature decline, to plant the church upon a firmer basis, and to make the Sunday school a *power* in the world, is to dispense with the afternoon sermon, and let the minister and people give their attention to a service more especially designed to benefit the children. Why should the Pastor be required by the customs of the church, to devote his time and strength almost entirely to the instruction of the older minds, to the neglect of the little ones ? Children are seldom interested in listening to sermons. Their minds are too tender, their range of thought too limited. They cannot comprehend an extended train of reasoning. They require another method of instruction, more direct, brief, simple, abounding in familiar illustrations. To most children under twelve years of age, even to many persons who are older than this, the sermon is the least interesting or profitable part of the entire Sunday service. They are sorry when it begins, and glad when it ends. They love the scripture reading, they love the singing, they love the prayers. They try to love the sermon — for their minister is a dear good man, and they would be interested in every thing he may have to say. But with all their personal regard for him, the most interesting word in the whole sermon is the *Amen*. If he would come and talk to them familiarly of Jesus, and the Father in Heaven, who loves and takes care of all his children, and tell them how to live, that they may be good and happy, how to treat their father and mother, their brothers and sisters, and school mates, and show them the hatefulness of sin, and the beauty of a pure life, illustrating his thoughts with simple stories adapted to the minds of children, then they would be instructed, thrilled, delighted, benefitted, and his words would be to them, “ like water

to a thirsty soul." But metaphysical and theological dissertations, what do they care for them. They may listen to them, but it is from custom rather than interest, from necessity rather than choice.

Now, look around over any of our congregations, and you shall find that a considerable proportion of the persons composing them, are too young to be interested in the sermons. One-fourth at least of the faces that greet you are the faces of children. These childhood years, are their most important years. They will lay the foundation of their manhood, and draw the outline of their character. Impressions received now, will never be effaced. Instructions imparted now, will never be forgotten. The motives awakened, the principles and opinions planted, before they are old enough to comprehend an elaborate sermon, will have more influence in directing the current of their lives, than all the instruction of subsequent years. These will be the germs of character, from which we may expect an abundant harvest of good or of evil. And I appeal to your candid judgment, whether it is justice to the children, to require the minister to prepare and preach two sermons weekly, for the gratification and instruction of the older minds, while he scarcely devotes a thought or word to their especial instruction? And if he prepare two sermons each week, that the critical fathers and mothers will be interested in hearing, will he find much time for additional thought with reference to the children? If he deliver two sermons, on each returning Sabbath, will his physical condition warrant a sermon for the children? His interest in them, and in the cause of truth, may induce him to impose this additional strain upon his energies; but if he do, it will not be many years before a long vacation or tour to Europe is indispensable, or he falls at his post with armor on, crushed beneath his burdens, and his people are filled with wonder and sorrow that God should deprive his flock of so faithful a shepherd in the midst of his useful years. God calls him to heaven to give him rest. It is a merciful appointment, that his over-burdened children can find it there. God calls him home. His own *loving people send him home*. Do you not know that many of our most earnest and successful preachers, scarcely live out half their days? And do you not also know, that they are martyrs, literally martyrs, to this custom of sermon surfeiting, to the mutual injury of pastor and people, and to the spiritual neglect and starvation of the children? Shall I call over the long list of noble men, who have sacrificed their lives upon the altar of excessive preaching? Shall I mention the names of some who are dying now, dying by slow consuming torture? I need not name them. Your minds will readily recall them. And worst of all, they are a useless sacrifice. The over work that kills them does not benefit the world. They are wearing out their lives in preparing and delivering sermons, that are literally thrown away. When you have just risen from a bountiful feast, you can hardly sit down immediately and partake again, with pleasure or profit. This is true alike of

body and soul. The second sermon, following the first so soon is useless. It is more than this. It is hurtful. It fails to benefit and therefore tends to paralyze and harden. (I have known men completely case-hardened by having listened to too much preaching. You might as well attempt to preach to marble statues. They would sit coldly as icebergs under appeals, that would melt a common heart. They had been hearers of the word, and not doers, until they never thought of making its precepts practical in daily life.) Beecher says that "sermons are like wads in a pop gun. The second drives out the first." This is true in more respects than one. The second not only drives the first from memory, but it frequently drives away its influence for good. If I were not a preacher, I would rather hear one sermon in a day, than two, or three, or forty. As a preacher, I honestly believe, the common custom of a sermon in the morning, and a sermon in the afternoon, and a Sunday school between, is cruel, hurtful, and almost criminal; cruel to the preacher, hurtful to the congregation, and a crime against the children.

Let me call your attention to one or two other considerations, that have a bearing on this question. Until we give the school one half the day, make it an especial service, it must either immediately precede or follow a public service; and the two in connection are too long, to be of interest or profit to any child.

The *parents* are unwilling, many of them, to be connected with the Sunday school, because it is so confining and fatiguing. Indeed, they can hardly sit patiently through the public service, if it happens to be protracted beyond the usual limits. How common a remark it is, that the sermon was very well, but it was quite too long. The last ten minutes spoiled it, destroyed its influence for good. How would these sufferers endure those last ten minutes, if they had, — like the teachers and pupils, — entered church from a confined, and perhaps damp and dingy Sunday school room, where mind and heart had been under strain for an hour or more? Or how would they like to go from this long, tedious, fatiguing service, into the Sunday school and spend another hour in earnest mental and spiritual endeavor. The parents understand the sermon. They find in it much of interest and profit. And yet it fatigues them. The children who do not understand it, or feel interested in it, are not only expected, with all their restlessness, impulsiveness, and buoyancy of nature, to endure it patiently, but to add another hour of confinement and labor. Is this making the Sabbath a day of rest to the children? Is it not rather a day of work the hardest of all the seven? And is it not calculated, to render irksome and distasteful, that service which should be, and which may be, pleasing, fascinating, joy inspiring, to their young and ardent natures?

Parents love their children. They really desire their comfort and well-being. They would not willingly subject them to useless burdens. And yet in this, they do subject them to burdens from year to year, which them-

selves would not endure for a single month, scarcely for a day. This is the primal reason so many of our young men forsake the Sunday school. They attend it when they are children, because their parents require it. But it wearies rather than attracts them, and when they become a little older and begin to feel the freedom of budding manhood, they break from its confinement and throw aside its burdens. If you will give the school the place and attention which belong to it, you shall no longer find it difficult to keep the young men in their places, to keep them even until their smooth brows become wrinkled, and their locks are threaded with silver.

What a blessed influence the Sunday school is capable of exerting ! What a beauty and joy it may become in the earth ! Why are its claims so long neglected ? Why is it compelled to steal an hour as best it may, for its important services ?

Because of our reverence for long established custom, and our distrust of innovation. We have had a sermon in the morning, and another in the afternoon, from the time of the Pilgrim Fathers, and it were sacrilege almost, to interrupt the order they established. But remember, that when they introduced this custom, the Sunday school was a thing unknown. It was a thought of after generations. They appropriated all the time to religious service, which they considered profitable. They were devout and zealous men, and not in danger of neglecting their religious altars. There *was* no Sunday school, and so they gave the day — morning and afternoon to public services. If they had known its worth, we may well believe their calm, deliberate, christian judgment, would have appropriated to it one-half the day. We know, — in part at least, — its value. We have found, that the surest means of making christian men and women, is to bring the children up, in the “nurture and admonition of the Lord.” We regard the Sunday school, as second to no other influence, in the cause of christian culture. Shall we make no provisions for its services ? Shall we continue to crowd it in as best we may, between the hours devoted by our fathers to religious worship ? Are we more devout than they, and so much stronger, in muscle, mind, and soul, that we can successfully perform this additional amount of labor ? Shall the school be an after thought with us as it was with them ? Shall we say to the children, in deed if not in word, your religious instruction is of little importance ? We can give *you* none of our pastor’s time, nor of the hours of God’s sacred day, save such as will not interfere with our established customs ? Shall we not rather, *recognize* the claims of this most important interest, and give the school its proper place, in the work and worship of the Christian Sabbath ?

I believe the time has come, when the well-being of the church and world demands a change. Let the morning be devoted to a sermon. Let the minister prepare it with thought and care, and make it if possible, a spiritual and intellectual feast to his people. Let him come to the house of

God and lay it before them fresh and warm from a full, strong, free and healthy heart. This he may do if he have to prepare but one sermon; he may not do it long, if he have more than one to prepare. Let all engage in this service as a hungry man sits down to a rich repast. Let the afternoon be devoted more especially to a service for the children. But let it not be a children's service merely. Let fathers, mothers, brothers, sisters, all come together to the house of prayer. Let them blend their voices in our beautiful services and songs and hymns of devotion. Let the pastor gather the older ones into a great Bible class, and instruct them in the scriptures, while the classes attend to their recitations. At the close of recitation, let him talk for five or ten minutes in a familiar manner to the children, employing such language and illustrations as will rivet their attention, convince their judgments and improve their hearts. Such a service may be deeply profitable to young and old. Then let him if he have the strength, deliver, during the lecture season, a course of Sunday evening lectures. Such would be my order of services, and I honestly believe, that if adopted with an earnestness of spirit, it will accomplish more for our churches and Sunday schools, than any other one thing that may be named. It will impart new strength and vigor to the pastor, new zeal and interest to the people—old and young—new spirit and life, to all our Christian exercises.

Teachers of the Sunday schools of Boston, members of the noble "Sunday School Union," would you leave the deepest and best impression upon your own age, and succeeding ages, exert your influence in behalf of such a change. You possess the power to effect it, if you will. We of the outside world, can accomplish little in the direction of such reform, while Boston adheres to the old superannuated custom. As the "hub" controls the wheel, so Boston controls New England, and for aught I know, the entire "universe." When you turn in the right direction, we shall naturally and necessarily revolve with you. Delay not then, the needed work. Put the wheel in motion. Lift from the shoulders of many a faithful minister a crushing burden that must ere long sink him into the grave. Let the church become a *thinking* and *doing* as well as a *hearing* people, and like the divine Master take the children in your arms and bless them—not oppress them—"for of such is the kingdom of Heaven."

We are able also to present quite a full report of the second address by Rev. J. W. PUTNAM.

After speaking of the interest felt by all present in the Sunday school, and the indifferent manner in which its mission and scope of labor are understood, he proceeded to consider the reasons why it had not attained unto that measure of success and usefulness which we desire.

In regard to the great, the almost surpassing importance of the Sunday school, I know not what I could say that has not been already much better said. Yet how few parents are ready to engage with us as teachers. The

fact is almost surprising. Talk with them, reason with them, convince them even, yet will they continue to verify the truth of the couplet which says that

“A man convinced against his will
Is of the same opinion still.”

I have thought that the trouble may be a little further back, and possibly that the scales by which we measure Christian truth are faulty. The pearl of great price, the one thing needful scarcely represents the standard at which the kingdom of heaven is too often valued. I appeal to you, teachers, I appeal to you, ministers, if you have not often talked with persons upon the value and benefits of the Christian religion, who were very incredulous upon that point.—Value is something that may be converted into the uses or abuses of life. Lands have value. Trades and implements, food and raiment, horses and stocks have value. But what may be the value of religion?—As though it were not opinion that we may receive or deny. As though it were not a system, a theory or a creed, upon which we may meditate or refuse to meditate at will. They may listen respectfully and, perhaps, be almost persuaded that the kingdom has a spiritual value, an indefinite value which they hope the minister understands; but in every tangible sense, and in every practical form they conceive that you are abusing words. Here I place the root of that indifference which overshadows the Sunday School, and gives it a less vigorous life than we could all desire. An insensibility to the value, the real value, the practical value of religion.

I dislike to touch a point upon which I know there is great liability to misapprehension. And I know full well, that the current of thought and feeling flows to-day in the direction of what is deemed a greater spirituality. I would not cast even a pebble into the stream to arrest its onward course. But I believe that even the most spiritual man and church must put a material hand to the plow. Spirituality must have, with Archimedes, a foothold of practicability and utility, if the world is ever to be moved. The world doubts the value of religion. The church will never silence these doubts by any system of charms or devout meditations. But we must take the doubter up in the grasp of practical truth. Let him have his acres outside of the kingdom of Christian light, let him take his goods and march with the caravans of the desert, or sit down with the worshippers of the sun to compute the value of his inheritance. Let him see that there is not a patch of earth that skirts the highway, not a foot of brick and mortar, whose chief value is not derived from the religion that he decries as worthless. Let him see that it is the power of the Christian religion that invests even these material treasures with their value, that from the highest prerogatives of manhood all the way down to these possessions, there is not an element of life, nor the scrap of a title-deed, upon which Christianity has not stamped a more royal value.

With all deference to those who find our great want a want of spirituality, I submit that the work in hand is eminently practical. I submit, that to gain the interest which we seek, we must first convince men of the value of the treasure we offer them. That church will make the best warfare that does not suffer the children of this world to be wiser than the children of light, that waits on the Lord not in the entranced meditations of the Bramin, but for the seal of his grace and power to take and turn the guns of the enemy upon his own strongholds. And I am ready to hold up my hand to-night, nay both hands if I may, for the man who comes to the world wiser than its wisdom, stronger than its power, and best furnished unto the work before him, as the most spiritual man. I shall also vote for that church which developes the greatest amount of utility, and produces the largest aggregate of vital goodness, as having the most vital Godliness. And I shall believe that in proportion as the *indefinite* becomes more positive and definite, and religion comes to bear a practical value, the Sunday School as a means of Christian education will receive a more just recognition.

Again, with regard to the field to be occupied by the Sunday School. No one, I think, who looks at the state of things which prevails almost universally will deny that the system which depends mainly upon the pulpit for the conversion and salvation of men, comes far short of this purpose. So far as we can judge of the conflict between the church and the world, the church is very far from a speedy victory. Noble as have been her labors, glorious as have been her achievements, yet we deceive ourselves if we find them all that we could hope or reasonably expect. Just what the evil is, or precisely what the remedy may be, we perhaps cannot tell. But certainly when we compare the number of communicants, with the multitudes that remain in the court of the Gentiles, and when the fact that so large a number in our midst have no Sabbath altar looks us in the face, we are surprised at the fact, without being satisfied of the reason. With such an outlay of means as the record of the church for past centuries shows, the result should have been far more hopeful than it is.

Moreover, there is the other fact, which serves as the staple of popular criticism and unbelief. The church and the world have too often gone hand in hand on the same broad way that leads not unto life. The church claims to represent the will and power of God. The world by universal consent is the field of tares to be subdued, the dominion of evil to be conquered. Almost twenty centuries ago the church received her commission to go forth and conquer. And what has been the result. I am not among those who, with the enemies of the church, seek occasion to traduce her history. Her altars have been consecrated by the best life of the world and they will ever be sacred to hearts that beat in sympathy with the toils of patriots, and the sacrifices of martyrs. But ask the millions who have struggled for freedom, where they found shelter. Ask the outcasts whither

they were driven for refuge. Alas, not always to the arms of the church. Oppressions that have been conquered, vices that have been slain, evils whose yoke has been broken, ask history whether the *church* or the *world* has been first in the field against them. Ask your own eyes, which is foremost in the headlong leap from the rock of peace and rational integrity, into the abyss of our present rebellion.

You have all read the story of the dog that went out to hunt the wolf but came out of the chase a little ahead of his adversary.

So there have been periods in the history of the church, of which the present is an example, so far as our southern borders are concerned, in respect to which it would be very difficult to say which is really ahead, the church or the world. Often has it happened, that the twin chariots of the temporal and spiritual power have not been very unequally yoked together. In former oppressions, as well as in the terrible system of American slavery, Christ and Belial have been joined in fellowship.

Now I say that all this proves, neither that the church is worthless, nor that it is the enemy of man, but that its fruits, that the average character it has produced are not what we ought to expect. We say that the pulpit has, with all its endowments, proved unequal to the demands, that have been made, and not fully and thoroughly furnished unto the work of the Christian Educator. If the future shall be crowned with different and more favorable results, and the church shall rise to become the true representative of Christ and his kingdom, it will be by adopting a more complete system of education, to be had only in a better endowed Sunday school. And may not the time be at hand when the Sunday school shall be promoted to its true place and rank, to stand side by side with the pulpit. When instead of an hour between services, stunted and crippled every way, it will receive as much time, as much labor from the pastor, and gather as large a congregation as the pulpit. Its importance and the sphere of its usefulness are not second to the mission of the pulpit. I have told my own people, that the pulpit is but half a teacher and by no means the better half at that; and if my arguments have failed to convince them, I may safely trust to their experience, to work out the desired conviction, and to this conviction I think we shall all eventually come, and bend our labors more and more from year to year, in the direction of this more familiar and more efficient mode of educating men in the knowledge of our Lord and Saviour.

The closing address by Rev. B. H. DAVIS, was devoted chiefly to the consideration of the Sabbath school as an educator. In earnest words he spoke of the importance of early moral culture, and showed how the teacher should strive to give the right direction to the minds and hearts of pupils. The souls of the young should be touched, their thoughts turned toward God and Christian duty. To be successful, the teacher must be devoted, he must realize fully his duty in educating and improving those under his

charge. He must also secure for the school proper recognition and suitable time. The speaker showed the folly of crowding the school into odd corners of the day. It should have more time and be treated with more consideration. Bro. DAVIS closed with an earnest exhortation to teachers and parents. With a benediction from Rev. J. W. HANSON, of Haverhill, this excellent meeting closed.

CHILDREN'S MEETING.—The meeting at Tremont Temple was the grandest gathering of the week. That great hall was filled in every part, a large portion of it by the pupils and teachers connected with the Union. The President welcomed the friends to the returning festival. They had come together as friends of the Sabbath school enterprise and by their presence indicated their interest and their faith in this branch of Christian work. He spoke of the increased claims of the Sabbath school in times of national trial and excitement, and after a few words of welcome to the children of the schools he introduced as the first speaker, Rev. G. S. WEAVER, of Lawrence :

This large congregation of children reminded him of a vast bouquet of flowers. When he looked upon a large congregation of men and women, educated and refined, he always thought of a large basket of fruit. Such people are ripe, they have grown through the spring and summer suns and showers of their lives, till they are answering the purposes for which they live. Not so with children. They are human flowers. They are the blossoms of promise and hope for the future. From them are to ripen the fruit of the coming generation. Their blossoming is the prophecy of that fruit. Fruit there will be—abundance of fruit; but the *kind* of fruit,—that is the all-important question. What kind of men and women shall these children make? Shall the fruit of their lives be good or bad? Shall they fill their day of life with virtue, with brave deeds and fair characters, or with evil and sorrow? This is for these boys and girls to answer. They are here to-day to answer in part that question. The children of to-day are to make the men and women of the future. But what is it to be men and women? It is not to grow to the stature of men and women. To be six feet high, and broad enough and heavy enough, is not always to make a man. There are grown up children—great babies in the form of men and women,—many of them. It is what is within that makes the man or woman. It is the mind, the heart, the character, the Christian worth. Your schools, week and Sunday, are helping to make the manhood and womanhood these children desire. They are cultivating their minds and adorning their hearts. They are filling them with strength and Christian resolution to do their future work well.

He spoke next of the need of the church of the next generation of the fruit of these flowers, and of the necessity for the preservation of religion that these nurseries of the church be strengthened and guarded. He referred also to the dependence of the State upon the morality and righteousness of

the people and how, for the good of the State, Sabbath schools and all other Christian instrumentalities should be sustained and strengthened.

Rev. B. PETERS, of Williamsburg, N. Y., spoke next, addressing himself to the children. They would soon be men and women; each day added to their growth and very soon they would be occupying the places which their parents and teachers now filled. Let them remember that while they were growing in stature, they should also grow in mind, in spirit, in Christian character. Religious and moral culture was of vital importance to them,—this point was well illustrated by reference to the sports of childhood. If he should be a good instructor in kite-flying, fishing or hunting, the boys would think him a great friend. Now, in the Sabbath school their attention was called to matters of greater importance than the amusement of their common life; however interesting their sports, let them not forget that religious matters, by which their moral life is fed are of greater moment and should be far dearer to them. Their parents, their ministers, their teachers are their best friends, in seeking for them such influences as should best guide and protect them in the path of virtue and holiness. He spoke of the spring-time, with its bursting buds, its blooming flowers, its green and tender foliage — everything was tender and needed special care. Now, children, are in the spring-time of life, they are in the tender age, and the reason why friends were so interested in drawing them away from bad associates and surrounding them with good, was, because they were in the tender age, and influenced greatly by their surroundings. He showed next, how the life of man, the character into which he grows is the result of those innumerable influences which steal upon us and work their way into our hearts in a thousand ways and from a thousand sources; just as a perfect picture is the product of innumerable touches of the painter's pencil. In closing he exhorted the children to love their Sabbath schools, to love the church, to love the gospel, to love Christ.

Rev. T. B. THAYER of Boston, was the third speaker; after referring to the remarks of the other speakers, he said he could not but feel that this was the *children's* meeting. All the speaking and singing, everything in connection with this grand assembly was *theirs*. For them, this half day in anniversary week was set apart; they should know and realize that their parents and teachers have given this to them. He would have them feel they were of some importance, they would one day be our men and women and had their rights as well as others. He spoke of the amount of attention and care bestowed upon the children of to-day, contrasting their advantages with those enjoyed by the children of other ages and countries. For all such privileges, we are indebted to the Christian religion. This truth he wanted them to realize. For their homes, for the blessings of instruction, for Sabbath schools, for the day and all its joys they were indebted to the Christian religion. Let them appreciate all the blessings about them, let them accept all the opportunities offered and use every effort to improve their

schools. He spoke in terms of praise of the Sabbath School Union, tendering his thanks for what it had accomplished in behalf of the Sabbath school cause. To it are we indebted mainly for what of vitality we have in our schools, as well as for every occasion like the present. We ministers are indebted for the inspiration we feel this moment, to the training of the children. And we pray you to labor on. Do not be discouraged. I am glad you are not discouraged. You are doing a great good. Every year brings its duties and its toils. But keep on working. You shall have your reward.

The addresses were all most excellent and we would gladly have given them in full had our space permitted. Our notice of the meeting would be incomplete did we not refer to the singing. Under the excellent lead of Mr. S. B. BALL, the schools sang grandly and the hymns were rendered with such power and harmony as to be truly inspiring. We would not omit to notice also the flowers which added so much to the beauty of the occasion. The bouquets which the children brought as tributes, were laid upon the platform with fine effect, almost concealing the altar in a pyramid of green foliage and brilliant colored blossoms.

The morning conferences, four in number, were also under the charge of the Union. They were not, however, directly Sabbath school meetings and we have not room for special reports.

MAY CONFERENCE.—The monthly conference of the Union was holden in the Concord street chapel, Boston, on Sunday evening, May 25th. The attendance was large, the remarks practical, and the whole meeting a profitable one. Rev. J. S. BARRY, J. D. W. JOY, Esq., WM LOW, Esq., Revs. J. J. AUSTIN, T. D. COOK, and W. P. CHERRINGTON, Esq., made short and excellent addresses upon the importance of Sabbath school work, the need of more active interest among parents and teachers, and the necessity of plain doctrinal instruction. No new theories were advanced with regard to methods of labor; no specially novel thoughts were uttered in respect to the Sunday school cause; but old truths were clothed with new power, and the plain home duties of teachers and parents, in a practical common-sense way, brought home to the hearts of all. The meeting was the first of anniversary week and most happily and successfully inaugurated the series which we have elsewhere spoken of, as most successful.

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